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ABSTRACT

A major aim of this source book is to provide a basic historical perspective on the Native American cultures of New England and promote a sensitive understanding of contemporary American Indian peoples. An emphasis is upon cultures which originated and/or are presently existent in the Concord River Basin. Locally found artifacts are used in the reconstruction of past life ways. This archaeological study is presented side by side with current concerns of New England Native Americans. The sourcebook is organized in six curriculum units, which include: (1) "Archaeology: People and the Land"; (2) "Archaeology: Methods and Discoveries"; (3) "Cultural Lifeways: Basic Needs"; (4) "Cultural Lifeways: Basic Relationships"; (5) "Cultural Lifeways: Creative Expression"; and (6) "Cultural Lifeways: Native Americans Today." Background information, activities, and references are provided for each unit. Many of the lessons are written out step-by-step, but ideas and references also allow for creative adaptations. A list of material sources, resource organizations and individuals, and an index conclude the book. (MM)

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ED 406 321

Native American Sourcebook

A Teacher's Resource on New England Native Peoples

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Foreword

The Concord Museum is proud to play a part in the publication and dissemination of this Sourcebook. We recognize that the materials included are part of a long research process and that process will continue after publication. The Museum has found that the interpretation of our Native American collection and attendant programming has become an important and vital aspect of our educational mission.

The research done by Shirley Blancke and Barbara Robinson has had a profound impact on the Museum. Our guided tours now include a section on the area's first inhabitants and the Musketaquid's contribution to the settlement of Concord. The school programs have a unit on Native American lifeways which is a direct spin-off from the highly successful 1985 exhibition "From Musketaquid to Concord: The Native and European Experience."

This Sourcebook has been in the making for the past ten years. A first draft, funded by GenRad Foundation, proved that the materials it contains are not readily available. Mrs. Robinson has accumulated a wealth of resources, facts, data and graphics which will enhance the classroom presentation and deepen our knowledge of the roles of the Native Americans of the past and make us sensitive to their lives today.

This Sourcebook is a resource and as such, we at the Museum hope that it will generate new interest and research into the period before the settlement of the European colonists.

Dennis Fiori, Director
Concord Museum

The Museum would like to thank the following Corporate Members whose generous support helps fund projects such as the publication of this Sourcebook.

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Introduction

This Sourcebook was written for educators who want to learn and teach about the history and present status of New England Native Peoples. It has been a long time in the making and reflects my own journey of discovery. As my understanding of the Native American past and present increased, the coverage in this Sourcebook also grew.

Initially I was drawn to the Native perspective because of an interest in ecology and a love for the land. Over a ten-year period I was involved in environmental education studies through Elbanobscot Inc. of Sudbury, Massachusetts, pioneers in river and cultural lifeways programs, working with area schools to incorporate these programs into their curriculum. Amateur archeological efforts to salvage an impacted prehistoric site and preserve others in the Wayland community also absorbed my attention. My home area along the Sudbury River was among those with sites preserved, and my sense of place expanded to include its original inhabitants.

It became obvious to me that environmental and cultural resources were still in danger, and education was needed to awaken a preservation conscience in the community and schools. Outreach programs were developed and several of the archeology lessons which appear in this Sourcebook were field-tested in the Wayland public schools.

At this time the Concord Museum received an important artifact collection from the Sudbury and Concord River valleys through the will of Benjamin Smith. The Massachusetts Historical Commission inventoried this collection and encouraged its accessibility to scholars and educators. Over a three-year period the Museum received grants from the Massachusetts Historical Commission, the Massachusetts Council on the Arts and Humanities and the GenRad Foundation to create programs and materials related to cultural lifeways along the Concord River, and I was involved in this effort.

Programs and materials on the Concord River Basin included:

- Assessment of the Museum's prehistoric artifact collections in terms of their educational value for research, school kits and temporary exhibits;

- Use of the Concord River Basin as a model to study the interrelationship between land and people over time and to promote the preservation of prehistoric and historic cultural resources;

- Preparation of a draft Sourcebook for educators containing curricula on archeology and Native American studies, with an emphasis on the Concord River Basin, and a resource directory of people, places and programs for these studies; and

- Development of Museum kits containing artifacts and lesson plans on archeology, tools and Native American lifeways, to be field tested in selected river basin schools.

One hundred copies of the draft Sourcebook were circulated to organizations and individuals involved in Native American programs, and feedback was requested for a final version. A positive response was received from this draft and also from the field testing experience, which encouraged the Concord Museum to work toward a final publication.

Work was delayed because of the preparation of a new exhibit in commemoration of the 350th anniversary of the founding of Concord. Shirley Blancke, Museum archeologist, and myself served as guest curators for this exhibit entitled, "From Musketaquid to Concord," which compared Native Peoples and the Concord founders in attitudes toward the land and its resources. Using artifacts, graphics and stories, the exhibit expanded upon ideas originally developed in the Concord River Basin project, and added materials from Nipmuck people from the Chaubunagungamog band who continue to live in the surrounding area. Many ideas and graphics from this exhibit were added to the draft Sourcebook.

Contacts with Native Peoples for this exhibit as well as the resource directory convinced me that the new Sourcebook should contain more information on New England Native Peoples of today, especially from their own point of view, and to address the problem of stereotypes and bias toward them. Textbooks rarely present the diversity of Native cultures, and often perpetuate the stereotype of the vanished warrior or noble savage. Some ideas are provided herein for multicultural studies which portray the long traditions and contributions of varied Native Peoples as an important part of our New England heritage and society today.

Because of the nature of the original grants to the Museum related to their collections, the draft Sourcebook emphasized artifacts and archeology. The revision now includes cultural lifeways not revealed through archeology which relate to social organization and spiritual life, such as

creative expression in arts, stories, songs and dance. There has been a greater effort to include all of New England in background and curricula examples, and to suggest other sources for what is not provided here, including recent curriculum materials with contributions by tribal people on today's challenges.

This Sourcebook is prepared in notebook form for easy access. It is organized into six curriculum units on Archeology and Cultural Lifeways, followed by a directory of resources and an index. Background information, activities and bibliography are provided on each unit. Educators are free to pick and choose activities to suit their needs, and to add, subtract or rearrange materials. Many of the lesson plans are written out step-by-step, but teachers may prefer to use the ideas and references to develop their own plans.

The Directory does not claim to be all inclusive or completely up-to-date because addresses and contact persons are continually changing. The Museum has tried to check all the names included in the listing, but you are urged to confirm with the sources. There is an impressive variety of resources already available for teaching about New England archeology and Native American studies, and an increasing number of Native persons and organizations able to speak directly about the issues that most concern them. There are undoubtedly many resources not yet discovered by this author.

I hope this Sourcebook promotes communication and the sharing of educational resources. If we all work together, Native American voices will be heard, and we will all benefit.

Barbara Robinson
June 1988

iv Concord Museum, Concord, MA (c) 1988

Preface

A major aim of this book is to provide a basic historical perspective on the Native American cultures of New England which promotes a sensitive understanding of the American Indians of today. This requires an approach which presents archeology side by side with current concerns of New England Native Americans as different aspects of the same cultural tradition. For too long a myth has existed in New England that no Native people live here any longer. The Native Americans who do live here have suffered from being made invisible. Barbara Robinson has attempted to increase the visibility by providing listings of Indian people and organizations, as well as non-Indian, so that teachers and others may make direct contact with Native Americans. The background sheets to the listed activities have been reviewed by Native people for comments and changes. This effort has resulted in a careful approach to a subject that has often been neglected and misunderstood.

As the archeologist associated with this project, my principal aim was to try to find a way in which stone tools might be used successfully in school programs. Local collections of American Indian artifacts exist in many New England towns, but their contexts are usually lost so that they have little scientific usefulness in the reconstruction of past lifeways. Young people enjoy handling stone tools and playing guessing games with them. It gives them direct contact with the distant past, deepening their consciousness of the ancient heritage of the land and its original people. Our experience at the Concord Museum has shown that the artifact activities presented are far better done with the real thing than with pictures, and we would urge teachers to try to obtain real artifacts whenever possible.

Handling artifacts from old collections also provides contact with the past in a way that is non-destructive since no ancient sites are excavated to obtain them. State Historical Commissions aim to preserve archeological sites as the heritage of the Native peoples of North America.

For me personally it has been very exciting and rewarding to work with Barbara Robinson in developing and broadening our contacts and friendships with Native Americans for the completion of this project.

Shirley Blancke
Associate Curator for Archeology and
Native American Studies, Concord Museum

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In the initial phase of the Sourcebook project, funding was received from the Massachusetts Historical Commission and the GenRad Foundation. Valerie Talmage, then State Archeologist, and James Bradley, Survey and Planning Director, provided special guidance.

The Wayland, Massachusetts Archaeology Group, Outdoor Education Committee and Historical Society offered assistance and encouragement in the early stages of curriculum development, especially Rita Anderson, Evelyn Wolfson, and Jo Goeselt. Larry Nilson, Science Teacher, Wayland Junior High School was my teaching mentor who encouraged archeology curriculum development.

Although Elbanobscot, Inc. is no longer in existence, Arlene Nichols and Becky Ritchie continue to inspire others today as they helped me when I started more than ten years ago.

Elizabeth A. Little of the Massachusetts Archaeological Society provided me with helpful research materials and special assistance on the language section. Joan Lester, Native American Developer of The Children's Museum of Boston, provided valuable input in the Creative Expression and Today units. Elly Bemis of the Emerson Umbrella, Concord made welcome contributions to the Creative Expression unit. Jane Coddington, retired elementary reading teacher from Sudbury, Massachusetts gave editorial assistance and suggested activities for younger children.

Dave Gemma guided me on computer operations and index programming. Katie Robinson contributed to the index research and sort when it was really needed.

Many Native Americans listed in the Directory also provided information and assistance, and I would like to single out several for being especially helpful: John Peters or Slow Turtle, Executive Director of the Massachusetts Commission on Indian Affairs, reviewed materials and made recommendations for the Today unit; Little Turtle, Medicine Man of the Nipmuck Tribal Center, Chaubunnagungamog Band, provided lessons, drawings and inspiration; Linda Jeffers Coombs of Mashpee and The Children's Museum of Boston reviewed several chapters and made useful changes and suggestions; Karen Coody Cooper of Watertown, Connecticut, formerly of the American Indian Archaeological Institute, shared curriculum materials and provided continual support; Jim Roaix, editor of *The Eagle Wing Press*, donated drawings and articles; Bruce Oakes of the Boston Indian Council and New England Task Force made suggestions on the text and added to the Directory. I am grateful to many additional Native persons, especially Anita Nielsen, whose creative and spiritual insights made the writing of this Sourcebook an enriching experience.

Finally I would like to acknowledge the assistance of The Concord Museum, without whom this Sourcebook would not have been possible: Dennis Fiori, Director, for his vision in supporting this and other Native American projects; Shirley Blancke for archeology contributions in the original project and continuing help in editing text and reviewing bibliography; Stephanie Upton for editing text, reviewing lesson plans, and assisting with the Directory; and Ann Chang for overseeing the publishing of this Sourcebook with efficiency and humor.

Table of Contents

Page

I. **Archeology: People and the Land**

Background Sheet: New England Archeology 1
Background Sheet: A Lifeways Time Line 4
Activity: Time Line for New England 6
Activity: Ice Age Mammals and People 7
The Mystery of the Boggy Bones 8
Story: "Life Along the Musketaquid Many Years Ago" 10
Activity: Rivers and Settlement 12
Worksheet: Rivers and Settlement 13
Background Sheet: Settlement Patterns and the Land 14
Activities: Reading the Landscape 18
Background Sheet: A Case Study of Native/English Land Use Attitudes 22
The Land Dispute of Musketaquid Falls 24
Activity: Role Play Land Use Case Study 28

II. **Archeology: Methods and Discoveries**

Background Sheet: Archeologists at Work 29
Background Sheet: Tool Technology 31
Activity: What Is an Artifact? 33
Activity: Tools -- Their Form and Function 34
Worksheet for Tools -- Form and Function 35
Background Sheet: Native American Tools (Late Archaic Period) 36
Activity: Native American Tools (Late Archaic) 39
Worksheet: Late Archaic Tools 40
General Activities: Tool Use and Toolmaking 41

III. **Cultural Lifeways: Basic Needs**

Background Sheet: Hunting and Trapping 43
Background Sheet: "On Hunting," by Ken Mynter 45
Background Sheet: Hunter of Eagles Legend 46
Activity: Animal Habits and Habitats 47
Activity: Hunting and Trapping Animals 48
Activity: Stalking Animals Game 49
Background Sheet: Fishing 50
General Activities: Fishing 51
Background Sheet: Gathering Wild Plants 52
A Selected List of Useful Wild Plants of New England Indians 53
General Activities: Gathering Plants for Food and Other Uses 55
Background Sheet: Cultivating Plants 56
Worksheet: Cultivating Plants 58
Background Sheet: A Corn Calendar 59
Background Sheet: Historic References to Corn 60
Background Sheet: New England Corn Legends 62
Activity: Corn and Culture 63
Background Sheet: Food Preparation 64
Background Sheet: Native American Recipes 65

Page

Background Sheet: Firemaking 67
Activity: Preparing Native Foods 68
Activity: Food Drying 69
Background Sheet: Shelter 70
Activity: Shelter Game 71
Background Sheet: Clothing 75
General Activities: Clothing 76
Background Sheet: Transportation 77
General Activities: Transportation 78

IV. **Cultural Lifeways: Basic Relationships**

Background Sheet: Political and Social Organization 79
Worksheet: Political and Social Organization 82
Background Sheet: Family Roles and Territories 83
Activity: Elders 84
Worksheet: Guide for Interviews 85
General Activities: Family Relationships and Territories 86
Background Sheet: Spirit Life 87
Background Sheet: Spiritual Symbols and Ceremonies 90
General Activities: Religious Symbols and Ceremonies 94
Background Sheet: Language and Symbols 95
Background Sheet: Algonquian Words in English Usage 97
Activity: Place Names 100
Activity: Sign Language 101
The Story of the Monster Bear, the Giant Dipper 102
Background Sheet: Calendars 104
Activity: Calendars 107
Background Sheet: Folklore 108
Stories 109
Creation Myths and Legends 110
Legends About Hobbamock 113
Legends About Animals 113
Legends About Plants 116
General Activities: Folklore 118
Background Sheet: Music and Dance 119
Activity: Make Simple Instruments for Native Music 121
General Activities: Music and Dance 122
Deer Songs 124
Dances 126

V. **Cultural Lifeways: Creative Expression**

Background Sheet: Arts and Crafts 131
Background Sheet: Dye Sources and Colors 133
General Activities: Making and Using Colors and Dyes 134
General Activities: Leatherworking 135
General Activities: Basketry 136
Birch Bark Containers -- Shallow Bowl or Deep Tray 138
General Activities: Making Pottery 139
Background Sheet: Making Cordage 140
General Activities: Woodworking 141

Page

Background Sheet: Wampum and Culture Change 142
Background Sheet: 17th Century Writings About Wampum 143
General Activities: Beadwork and Other Ornamentation 144
Background Sheet: Toys and Games 148
Activity: Corn Husk Dolls 149
General Activities: Toys and Games 151

VI. **Cultural Lifeways: Native Americans Today**

Background Sheet: Native Americans: What Not to Teach 157
Background Sheet: An Interview with Clifford Saunders 159
Background Sheet: What Is an American Indian? 161
Background Sheet: Native Americans in Connecticut 162
Activity: Unlearning Stereotypes 163
Background Sheet: Multi-Cultural Awareness and Museums 164
Activity: Multi-Cultural Awareness 166
Background Sheet: Things to Avoid at Thanksgiving 167
Background Sheet: A Simulation Story 168
Activity: Celebrating Thanksgiving from the Native Point of View 169
Background Sheet: Native American Legal Rights 170
Activity: Native American Legal Rights 172
General Activities: Native Americans Today 173

VII. **Resources -- Materials**

A. Curriculum Materials 175
B. Bibliography 176
C. Newsletters, Periodicals 184
D. Films, Audio/Visuals 185
E. Craft Stores, Supplies 187

VIII. **Resources -- Organizations and Individuals**

A. Organizations by State 189
Native American Organizations 189
State Archeologists and Historic Preservation Officers 197
Museums and Cultural Organizations 198
B. Individuals by State 210
Native American Individuals 210
Individuals 212

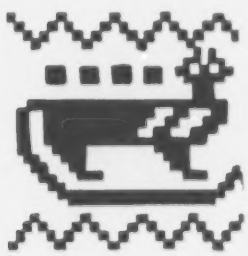
IX. **Index**

Index 215
Graphic Credits 219

I. ARCHEOLOGY

People and the Land

How archeologists learn about early peoples, with specific references to New England;
An approach to organizing a time line for past cultural activities;
Understanding the importance of rivers and other natural features to settlement;
Activities emphasizing a local approach to archeology and people/land interrelationships.



Background Sheet: New England Archeology

Although people have lived in New England for 12,000 years, little is known about their long history before written record, termed "prehistory." Archeologists are working to expand knowledge of this period by studying the material remains left behind in the soil. They also scour the historical records and work backward in time from known models of lifeways in the present.

Historical Records

Historical records of New England begin with the "discovery" of the New World almost 500 years ago. Exploration was followed by European colonization over 350 years ago. Before long, the Native population of New England became endangered as a result of disease, conflict and war brought about by colonial settlement and territorial advance. Several tribes joined together to halt this advance and reclaim territory in King Philip's War of 1675-76, but the final result was defeat and the loss of many people. Some Native survivors joined other Indian settlements to the north and west on the frontier fringes. The later French and Indian Wars left even fewer Native peoples in New England. Some of those remaining were converted to Christianity; others simply went "underground." However, traditional ways of life were either forbidden or went unnoticed in the historical records.

Considering the gaps and inaccuracies in the records, it is no wonder that misconceptions about the Native Peoples in New England abound. The bias of the European settlers' writings reflect a lack of tolerance for cultural ways different from their own. There were language difficulties, since the Algonquian dialects spoken by the several tribes in the 17th century were understood and recorded by only a few colonists such as John Eliot and Daniel Gookin in Massachusetts, Roger Williams in Rhode Island, and some Jesuit Fathers in Maine. In spite of the biases, what the settlers did record in writings and dictionaries has been invaluable to ethnohistorians researching cultures, and to Natives reconstructing their cultural lifeways.

Native Cultural Identity Today

With the growing awareness of ethnic diversity in this country, a resurgence of cultural identity has taken place among Native Peoples. Archeologists have increased knowledge about New England's prehistory, providing further encouragement to Native pride.

The increase in Native American numbers and identity in New England has resulted in appeals for tribal recognition and land claim suits. Archeological evidence of prehistoric activity, historical documents, and oral traditions have been used to authenticate claims. Usually the traditions have not come down in an unbroken line. It is hard to tell whether the oral history of an area is special to that area or is a blend of local lore with legend from elsewhere. Deeds and other historical records have been sought for official proof of ownership of old tribal lands. These records, too, are sometimes lacking.

Archeological Evidence

With records scarce or missing, the job of the archeologist in New England is all the more important. The evidence from the ground remains the most faithful source of information for reconstructing earlier cultural patterns of New England's Native Americans.

Archeological research and salvage excavation in New England are more difficult than in other parts of the country. The moist, acid soil is unkind to organic remains. Bones, shell, wood and even pottery decompose with time; often stone and charcoal are all that remain visible. The northeast was among the earliest areas settled by Europeans, and many sites were destroyed before an archeological consciousness was awakened. European immigration and conquest badly fragmented the Native population of New England, interrupting the transmission of oral history. The cultural resources and oral traditions of those Natives who remained were hidden.

Amateur Collectors

Until recently, much of the archeological evidence in New England came from amateur collectors who surface-hunted artifacts, usually along rivers on fertile land still being farmed. This intense collecting reflected a bias in location, plowed farmlands, and in type of artifacts, usually projectile points and large tools. Since many of these Indian sites along rivers have already been destroyed by development and urbanization, these collections are all that remain to be studied. Many collectors have donated their artifacts to museums where much has been learned from them, even if their story is incomplete.

Archeological Excavations

Surface-collected artifacts are important but do not produce as much information as they would if they had been excavated in context, using professional archeological techniques. Archeologists are able to interpret activities, events and patterns by studying the distribution of artifacts and their association with each other and with features such as cooking hearths or post holes of a dwelling, within a context of time. The study of environmental conditions such as soils and climate, and the analysis of floral and faunal remains, also aid in this interpretation.

Preservation of Sites and Cultural Resources

Aside from the destruction of sites by industrialization and urbanization, flooding and erosion along coasts and waterways have also taken their toll. Today the emphasis is on preservation of remaining sites. Keeping archeological sites undisturbed is very important for their future interpretation and preservation. Sites should not be excavated unless there is a compelling reason: either a real need to answer questions about the past, or a threat of destruction. Native People are justifiably upset at the thoughtless destruction of their ancient graves, and have become more vocal about saving them. Once excavated, no site can be replaced. Involvement by state historical commissions in the planning stages is helping to save sites or minimize development impact.

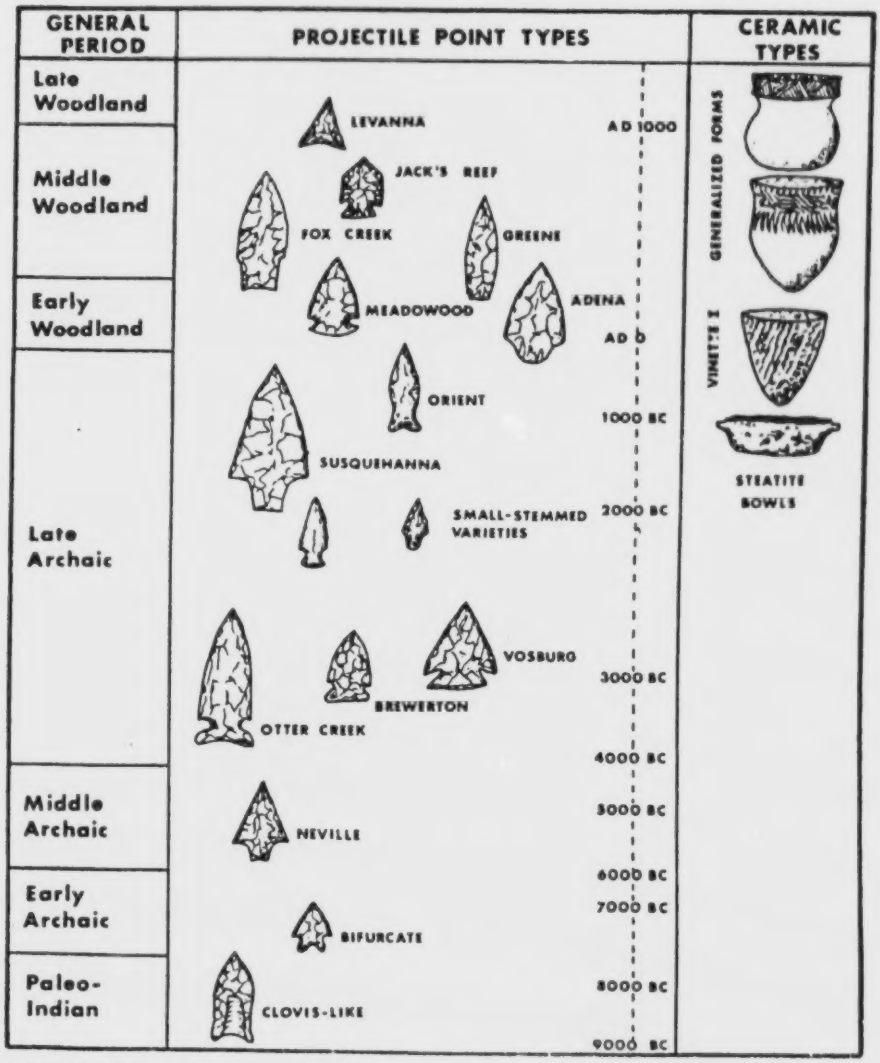
Determining Periods of Prehistoric Time and Dating

Analysis of the rate of carbon decay in organic substances, called radio-carbon dating, was the first laboratory dating technique perfected, and others have followed to aid in acquiring chronological sequence data. Charcoal from hearths is the primary material analyzed, but bone and shell are also used. When such direct dating methods are not possible, archeologists fall back on using projectile points (spear points and arrowheads) as "diagnostic indicators." Projectile points have distinctive shapes, sizes, and manufacturing techniques ("types") which change through time. When the types have been dated through association with dated carbon samples from a few sites, they may be used to provide an approximate date for other sites or features in which they are found.

Time Lines

Time lines may be constructed from many different data bases, such as radio-carbon dates, changes in projectile point types, environmental evolution, life-style developments, etc. They can reflect small-scale regional changes, or broad changes over wide areas. Two different time lines follow, the first a summary of diagnostic projectile points for this area such as an archeologist might use, and the second a summary of changing environment and lifeways more suited to a beginning student.

THE ARCHEOLOGIST'S APPROACH TO VERMONT'S PAST



University of Vermont, Department of Anthropology

Concord Museum, Concord, MA © 1988

Background Sheet: A Lifeways Time Line*

ICE 12,000 B.P. — *9,000 B.P.* — *6,000 B.P.*

PALEO-INDIAN | *EARLY-MIDDLE ARCHAIC*

Date:	12,000 YEARS B.P.	8,000 YEARS B.P.
People:	**PIONEERS**	**EARLY SETTLERS**
Social Patterns:	Small nomadic hunting groups.	Seasonal camps of 2-4 months' duration for hunting, gathering.
Climate:	Cold	Warming
Vegetation:	Tundra to Forest: spruce, pine	Mixed-oak Forest: oak, hemlock
Food:	Caribou, mammoth	Deer, turkey, fish, plants
Weapons:	Spears;	Spears, spear-throwers;
Tools:	Drilling and engraving kits.	Some wood- and skinworking tools.

C. Keith Wilbur

Dates and World-Wide Events — *7,000 B.C. Farming in the Middle East*

* See Dincauze in Blancke and Robinson (1985, 6) for original terms for peoples.

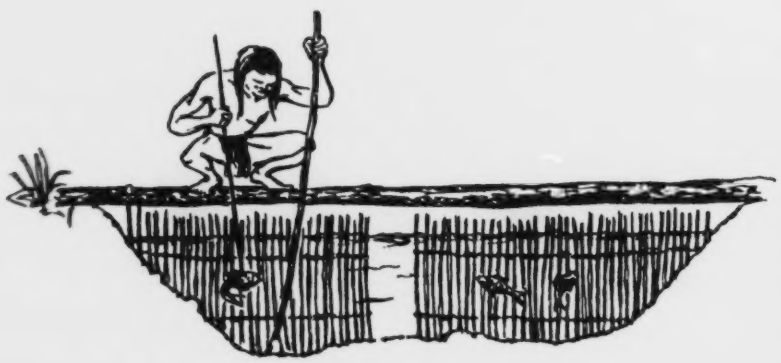
Background Sheet: A Lifeways Time Line*

500 B.P.
^Contact

3,000 B.P.

LATE ARCHAIC | *WOODLAND*

Date:	4,000 B.P.	1,000 B.P.
People:	LATE SETTLERS	FARMERS
Social Patterns:	Larger base camps; small bands move seasonally; beginning of ceremonial burial.	Seasonal camps become semi-permanent villages due to storage of cultivated foodstuffs.
Climate:	Warmest, like Virginia	Cooling
Vegetation:	Mixed-oak Forest, with greatest number of species including some tropical plants.	Mixed-oak Forest, chestnut; slash & burn agriculture modifies landscape.
Food:	Abundant fish and game; seeds and nuts ground; vegeculture.	Cultivated plants: corn, beans, squash; animals and wild plants still utilized.
Weapons:	Great variety of stone spear points -- 3 major traditions.	Bows and arrows, spears.
Tools:	Elaboration of wood- and skinworking kits.	More wood, bone tools, less stone utilized.



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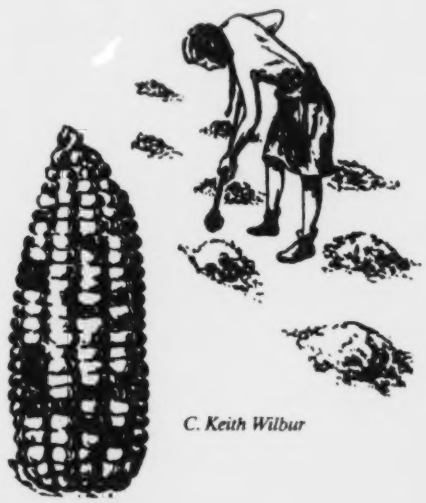

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2,500 Pyaramids Built
1000 A.D.-1600 A.D., America
"Discovered"

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Activity: Time Line for New England

Objectives: To acquire a sense of the length of time Native Peoples have lived in New England compared to the time of the historic period.
To understand the relationship of climate, vegetation and food supply to people's changing lifeways over time.

Materials: Time Line Charts reproduced for students;
Background Sheet on New England Archeology;
Sheets for wall charts.

Grades 4-8, adapt for older.

Activity:

1. Find out how much students know about early people in New England, especially your own area.

2. Pass out the Lifeways Time Line Chart. Explain the scale for time used, and the difference between BP and BC. The top is for BP = Before Present. This chart is organized according to archeological periods. Indicate the terms archeologists use in describing the different periods -- Paleo, etc. The bottom is for BC = Before Christ, with dates of significant events in Europe and the Near East that the students will recognize.

Ask questions to see if students understand the relative length of time. For example, how long is one generation in years? About 25. If the total time people have been here is 12,000 years, how many generations of people have been here?

3. Explain the organization of this Time Line around the relationship between climate, resulting vegetation and food supply, and people's settlement patterns. Ask leading questions to see if the students understand the major changes that occurred on the land and in people's lifeways. What changes took place in the kind of game animals? How long have people had agriculture? When was the warmest period of time?

4. Divide the class up into four groups for Paleo (Pioneer), Early-Middle Archaic (Early Settler), Late Archaic (Late Settler), and Woodland (Farmer) Periods. A commonly understood term that describes the people's lifeways has been assigned to each period.

Each group will prepare a section of a Time Line wall chart which will be posted for the remainder of the Archeology Unit (sections approximately 2' x 4'). General instructions can be supplied for each group so that the sections will later fit together, but they may use their own drawings, photos or magazine cutouts to represent the environment and activities of each period. Provide background information in books and charts and sources of visuals such as magazines. Students may be asked to look for appropriate pictures as homework.

Follow-up: Discuss other ways of organizing a time line for the information on your charts. Look at an Archeologist's Time Line from Vermont as an example. Have them construct a time line for their own lives, listing their personal calendar on the top line and significant world events on the lower.

Activity: Ice Age Mammals and People

Objectives: To find out what life was like at the time of arrival of the earliest peoples in the Americas.
To understand the effect of the glacier on the land and the problems this caused for plants and animals, including people.
To become familiar with some of the giant mammals that early people hunted, and possible reasons for their extinction.

Materials: Reference books on Ice Age Mammals (see bibliography);
Graphics Sheet on Ice Age Mammals and People;
Story: "Mystery of the Boggy Bones";
Shell Oil Co. movie, "The First Americans," optional.

Grades 4-8, adapt for older; younger students can learn about some of the giant mammals and their legends.

Activity:

1. Ask students to imagine the effects of a glacial ice sheet two miles high covering the land. Review the way the landscape has changed because of glacial effects -- features that were deposited or carved out by the glacier -- using local and New England examples. What happened to the plants and animals in its path? What kind of plants and animals could survive in the cold, tundra-like environment which followed the glacier's retreat? Are there areas with glaciers today that can be studied for comparison?

2. It is believed people first arrived in North America by crossing a land bridge to Alaska now called the Bering Strait. The oldest evidence of bones of extinct animals and the tools that killed them have been found in the Yukon region of Canada. This evidence is over 25,000 years old. Two of the oldest sites in the United States are Folsom, New Mexico and Clovis, Arizona, which have been dated at 15,000 and 12,000 B.P. respectively. Because the distinctive spearpoints unearthed at these sites were the first found from this early period now called Paleo by archeologists, later finds of the same shapes are called Folsom and Clovis fluted points. The oldest Paleo site in New England at Bull Brook, Ipswich, Massachusetts was occupied by people of the fluted point culture 11,000 to 12,000 years ago. Find out about these distinctive hunting tools and how they were made. What additional tools might be needed for survival? If other tools haven't been found for this period, let students make guesses why.

3. Remember that most of the hunted mammals were ten times larger than people. Have the students suggest strategies for hunting them. Read "The Mystery of Boggy Bones." Have students describe possible scenarios before reading the answer.

4. Students are very interested in the giant mammals of the Ice Age and are curious about what happened to them. A few of these animals are on the graphics sheet, some of which are now extinct and some of which exist in modified form. The references will provide additional information and pictures on them. Just which were in New England? Students can be assigned particular giant mammals to investigate.

As the temperatures continued to warm, new plants and animals could now survive in a more hospitable environment. The Ice Age mammals had to migrate northward or die. What other problems might have faced them to account for the extinction of so many? What choices did the pioneer people have for survival?

5. The Shell Oil Co. movie, "The First Americans" has coverage of a "pioneer" or Paleo site, and is a good summary of research and conclusions to date, as well as a lead-in to other periods of archeological study.

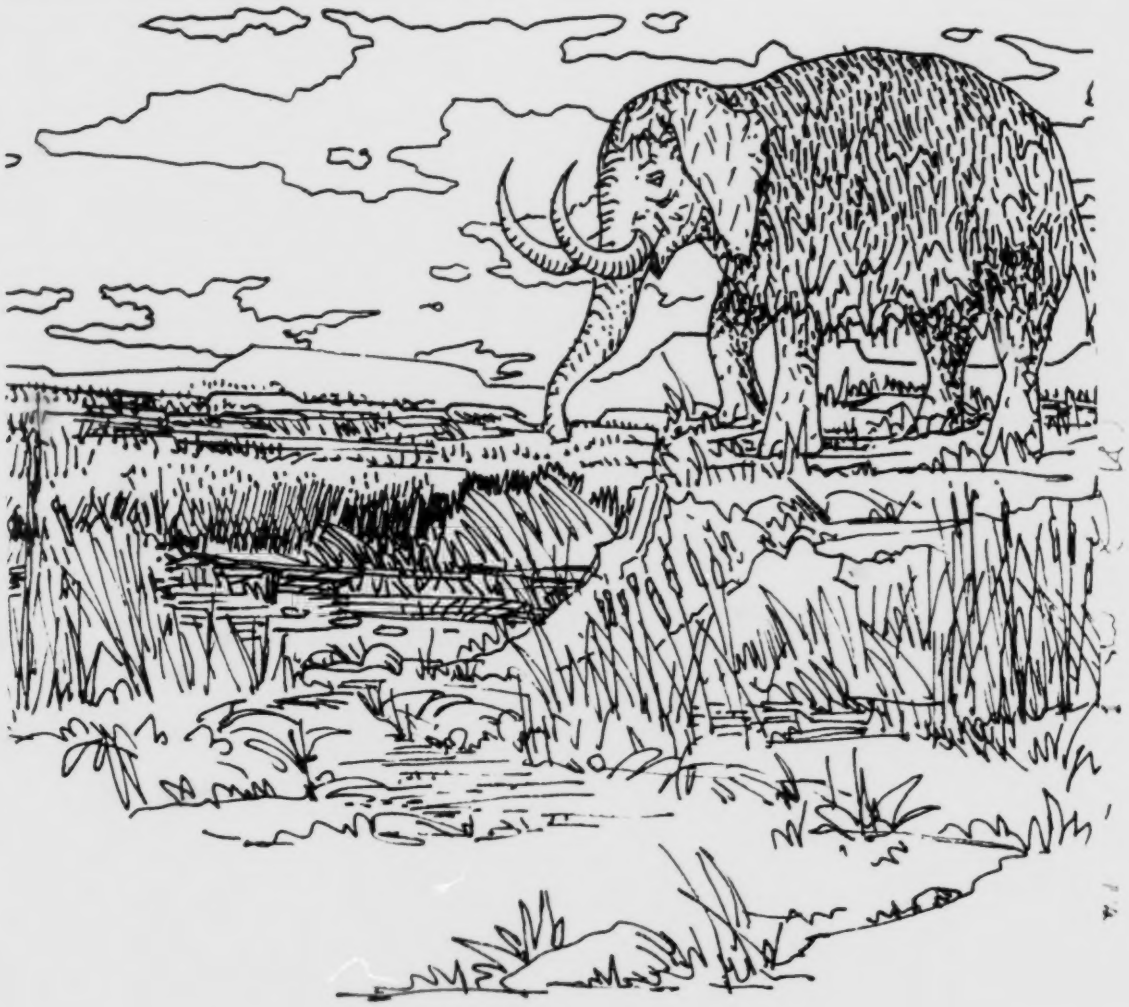
Follow-up: Look into the legends of the giant animals in Basic Relationships. The legend of the mastodon is on the wall at the American Indian Archeological Institute in Washington, Connecticut where a mastodon skeleton is displayed.

The Mystery of the Boggy Bones

Several years ago while dragging a stream, a member of a gas drilling crew uncovered a few large bones of a kind he'd never seen. A call went in to a professor at the University of Wyoming. Here is what the professor found out after searching the area.

The bones belonged to a mammoth (mammathus columbi) and were about 11,000 years old. The body had been preserved in the black mud of a bog. Air and bacteria had been kept out by the bog so that everything was beautifully preserved. Also found in the mud were many stones the size of bowling balls, a large stone knife, a chopper, and a scraper.

Using just the information given to you here, what do you think might have happened 11,000 years ago at the site of this muddy bog?



It is not known whether the mammoth was driven into the bog or just wandered into it and was trapped. Once trapped, the mammoth was stoned by a small group of hunters. When there was no chance that the mammoth could free itself, the hunters stabbed it repeatedly and killed it. Then the hunters worked to save as much of the meat and hide as possible before the mammoth sank from sight. The June 1962 issue of *National Geographic* gives the full account.

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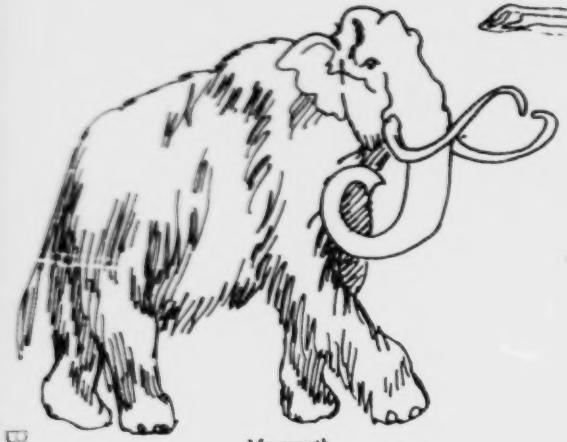


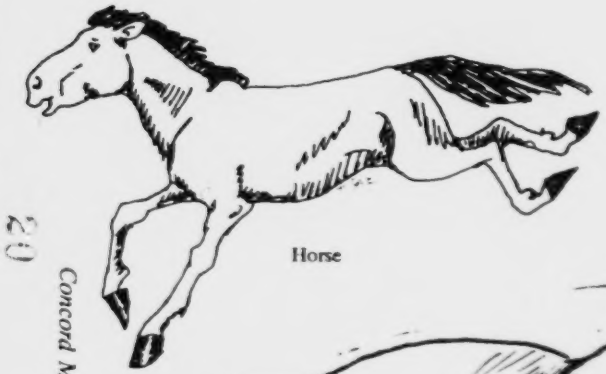
Mammoth

Stone and stick club

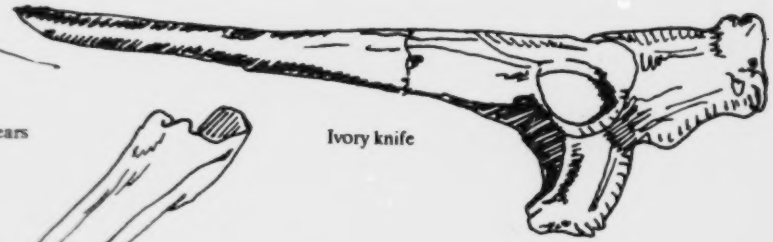
Sabre-toothed cat

Atlatl (spearthrower) and spears

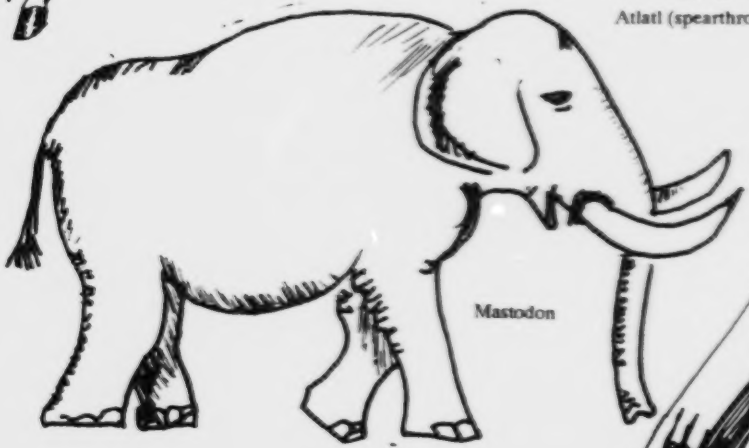
Scraper



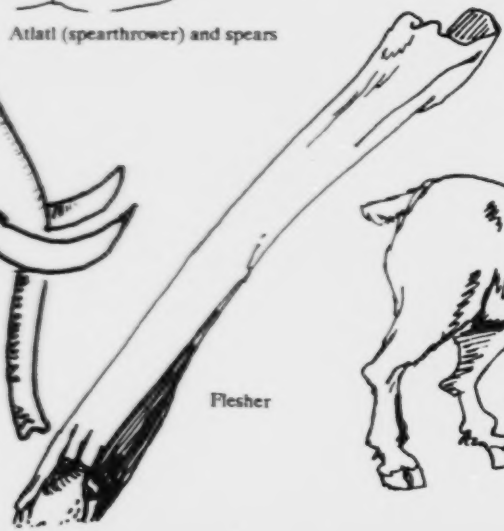
Horse



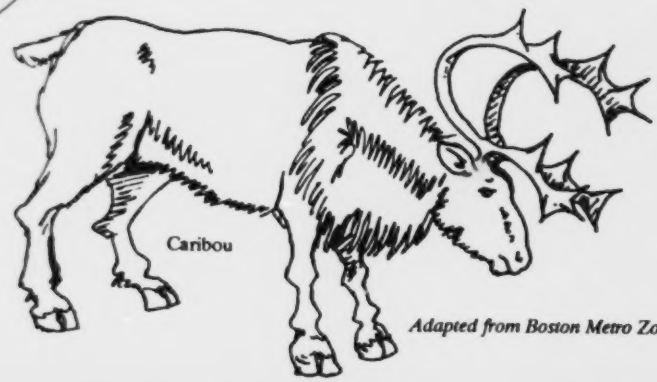
Ivory knife



Mastodon



Flesher



Caribou

Adapted from Boston Metro Zoos

BEST COPY AVAILABLE

Concord Museum, Concord, MA © 1988

Story: "Life Along the Musketaquid Many Years Ago"*

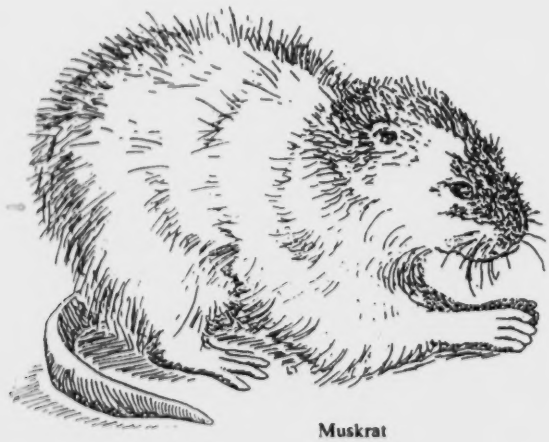
Imagine that the name for your river system is "Musketaquid," meaning grassy banks. You are a Native American, and the wilderness along the Musketaquid is your home. This river and its streams are your highways that connect you with the larger world. Its waters shelter your fish and mussels, and its grassy banks provide nourishing plants and roots for gathering. Many other living things enjoy this same environment along the river. They have as much right as you to make their home there, because they were also created by the Great Spirit and are your brothers and sisters under the Sun.

The earth is truly your Mother which gives you life. All parts of this natural creation must be respected, from the smallest insect to the largest bear and from age-old rocks to the waters which carry your canoe. You tread softly and do not make scars on Earth's face. You do not fence the animals, dam the river, or cut down whole forests. You want to live in peace with nature rather than control it.

To be on good terms with the plants you need for food, you ask them as friends to give up their berries, fruits and bark. You never take the deer and other game for granted, but pray to the Great Spirit to take their lives in your need for their meat, fur and skins. In their deaths they are thanked and honored. When the ground is dry, you call on the cloud people to send rain. Sometimes you fast to receive visions that speak to you. You may call on animals with superior powers to help your people in need. In your vision you may soar as the eagles did. Although survival can be a daily challenge, you rejoice in the miracle of the sun rising each day, and give thanks to be alive. (Amon, 1981)

Today you give special thanks that your long canoe trip has been without harm. You and your family have traveled from the coast where you spent part of the summer catching fish and shellfish, and enjoying other plentiful marine life. When the winds of approaching fall begin to blow, it is time to return inland to the Musketaquid to prepare for the long, hard winter. You are looking for the partially cleared area near the mouth of a brook used in prior winters. Although there will be food aplenty now, you have to plan ahead for times when much life will be sleeping. Berries, meat and fish will have to be dried and stored. It will take time to secure your winter shelter from the wind and cold, and to begin gathering brush and felling wood for warmth. You ask your Earth Mother to help you in these tasks.

Since traveling light is important, your possessions are few. In your toolkit are six natural materials you will use to build a shelter, hunt and fish, and prepare food, as well as to provide warm clothing and an energy supply. These materials are: wood, stone, bone, shell, antler and plant fiber. You may use them as tools or to make tools: Remember they are your friends and will help you survive!



Muskrat
Little Turtle

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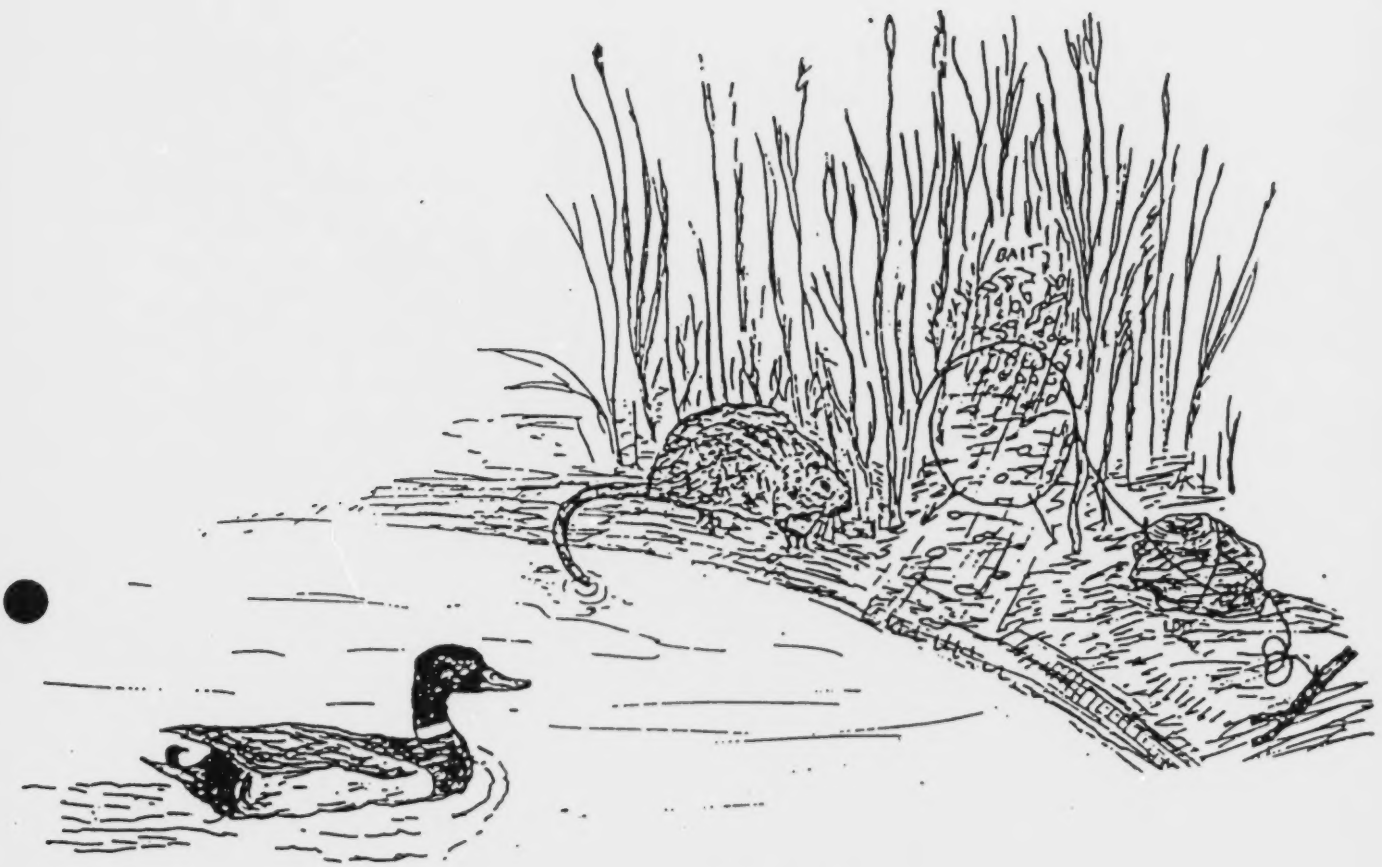
* Substitute your own river and Indian name if known.



Larry Dean Olsen

Activity: Rivers and Settlement

Objectives: To understand how basic needs were met in a New England river basin environment in the distant past.
To role-play a Native American family in a riverine environment.

Materials: Resource bags containing six items of natural materials (stone, shell, bone, antler, plant fiber, wood);
Story: "Life Along the Musketaquid";
Worksheet: Rivers and Settlement;
Large chart for classroom or blackboard.

Grades 4-8, adapt for younger.

Activity:

1. Read the story to get the students in the mood for understanding the environment and cultural resources of long ago. Emphasize that they must imagine themselves in this period of time and be able to survive with the materials in the environment (no supermarkets, TV, etc.).

2. Divide the class into groups of 4-6. Give each group a bag with these items included: stone, shell, bone, antler, plant fiber, wood.

3. Discuss the basic needs for survival and have groups fill out the tops of the basic needs columns on their worksheet (for example, food, clothing, shelter, transportation, etc.). Explain that they may use the natural materials in the resource bag as tools, or to make other tools that are needed for survival.

4. While the groups are working on their lists of tools, put up a classroom chart which is an enlarged version of the worksheet. If any groups have difficulty, encourage them with questions and suggestions.

5. When group time is over, add shared ideas to the classroom chart. If there are gaps, fill in with ideas from the sample worksheet.

Follow-up: Extend this lesson with additional river-related questions. Make it pertinent to your local area and its resources as a way of determining which areas would have been most attractive as settlement sites. Have students keep in mind that rivers and related lands may have changed to the present -- for example, feeder brooks may have dried up naturally or been humanly filled; nearby swamps may have been ponds or lakes; rivers may have been channelized or dammed. Try the activities under "Reading the Landscape." Also consider rivers as highways, adding information on means of transportation from Basic Needs.

Worksheet: Rivers and Settlement

BASIC NEEDS	FOOD	CLOTHING	SHELTER	OTHER
STONE	Spears, weights for hunting and fishing; tools for cutting plants and grinding food; bowls for cooking; rock for hearths.	Tools for scraping hides, and removing fur; cutting strips and drilling holes in leather.	Tools for cutting trees and branches; cutting mat materials and fiber.	Scraping out wood for boat; defense tools; carved stone for jewelry, pipes; iron rust for dye.
WOOD	Tools handles and bows for food acquisition; carved wood for food containers (bowls); utensils (spoons).	Deadfall traps for catching fur animals; bark clothing.	Wigwam stays of saplings, crosspieces; bedseats.	Dugout and birch-bark canoes; wood palisades for defense; plant dyes.
BONE				
ANTLER				
SHELL				
PLANT FIBER				

Background Sheet: Settlement Patterns and the Land

The present New England landscape is a result of its bedrock structure and rock types, as well as erosive and glacial forces that have shaped its surface. In the last Ice Age the retreating glacier left behind landforms of boulders, gravel, sand and depressions. This landscape has affected where people have settled, and in turn people have changed the land.

Lively interdisciplinary research is now taking place about the New England landscape and people's settlement patterns. New laboratory techniques are being used to aid in this research, including soils flotation, pollen studies, bone and diet investigations, chemical and physical dating methods, and geophysical tests.

Archeologists have been able to analyze site recoveries to learn much about where people were located during particular periods of time and what kinds of activity were carried on, although many pieces of the puzzle remain to be solved. For example, a site which has many kinds of stone tools, hearths, and storage pits is likely to be a village or base camp occupied for several months at least. By contrast an overnight hunting camp may have a few projectile points and a knife blade only. The information to date has shown the interrelationship between climate, vegetation and animal life during prehistoric periods. People's settlement patterns depended upon the location of food resources. Sites were located near water for food supply and transportation, and the river basin was often the subsistence or territorial unit.

Archeologists and other scholars, especially ethnohistorians, have also critically examined the historic records for information on the landscape and traditional society before and after settlement. When the European explorers, traders and colonizers came to the New World, they found unfamiliar lands and people, and their writings reflect their particular perspectives.

Many of the early explorers limited their descriptions to the view seen from ships. They were more concerned about harbors to navigate and products to exploit than on cultural lifeways of indigenous peoples, but they did map the small village settlements of farmers along the coast.

Verrazzano, an Italian exploring on behalf of France, was one of a few who made landfalls and objectively described what he saw. In 1524 he wrote of an area five or six leagues inland from Narragansett Bay:

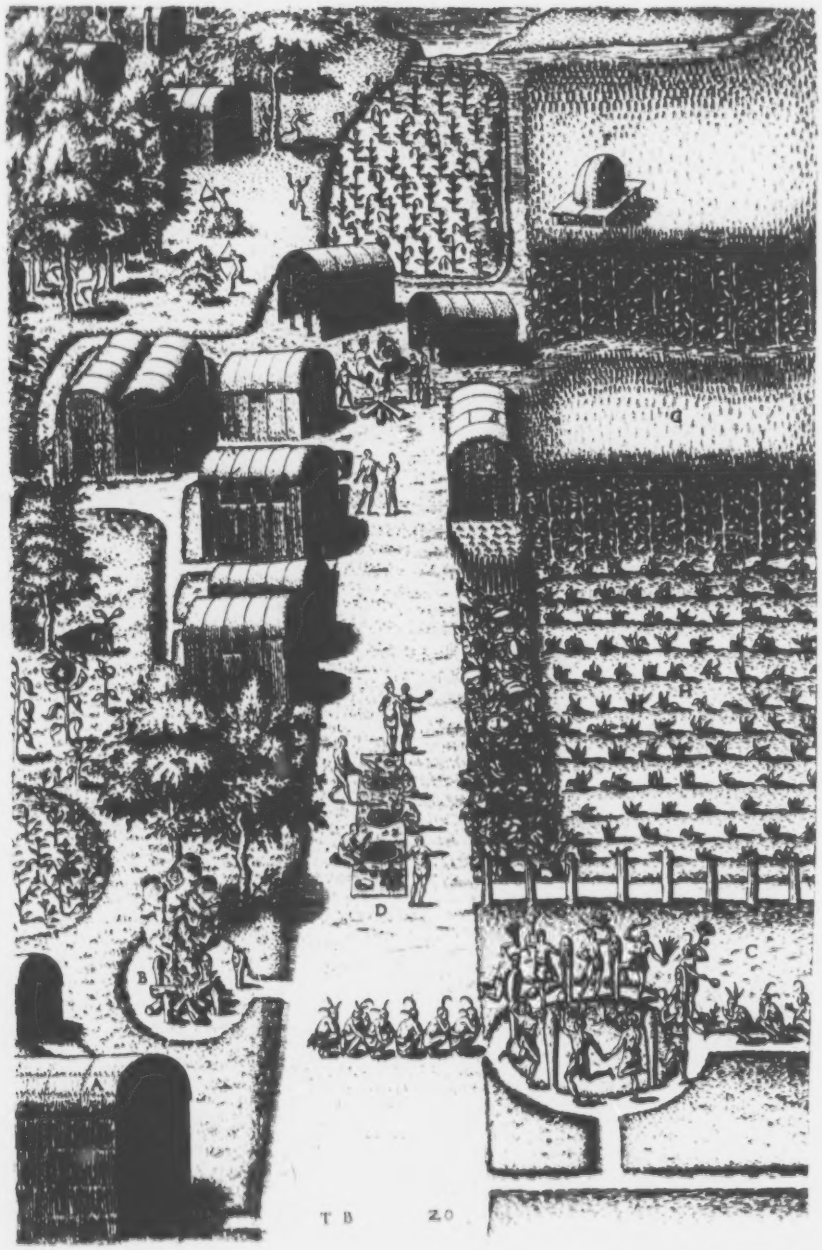
> We ... found it as pleasant as I can possibly describe, and suitable for every kind of cultivation -- grain, wine, or oil. For there the fields extend for xxv to xxx leagues; they are open and free of any obstacles or trees, and so fertile that any kind of seed would produce excellent crops....

Verrazzano entered forests which could be traversed "even by a large army." He came upon a settlement of circular houses made of bent saplings which could be moved from one place to another. (Wroth, 1970, 139)

The 1588 publication of Thomas Harriot's *Briefe and True Report of the New Found Land of Virginia*, contains detailed drawings of the Native people and lifeways by John White. This book was famous in its own day and remains incomparable today. Theodor deBry included it in his 1590 series on the discovery of the New World, *America*. DeBry's engravings of the White drawings of "Virginia" and the Jacques LeMoyne drawings of "Florida" provided the scene later explorers and settlers expected to see.

The records of Samuel de Champlain, a French explorer, provide information on patterns of New England coastal village life. In addition to exploring French claims in northern New England and the maritime provinces of Canada from 1604-13, he explored the southern New England coast in 1605 where he found more land cleared and planted with Indian corn and better inhabited places than he was used to farther north. His encounters with Natives in canoes or at shore landings are clearly described, and his drawings are valuable. His map of Plymouth, Massachusetts, can be compared to the one of a larger village at Saco, Maine, which shows a similar settlement pattern, and both can be compared to the southerly villages as drawn by White and LeMoyne.

Captain John Smith's association with the "New Found Land of Virginia" failed, but he continued to explore lands in the New World and to list its features and resources. His *Description of New England* in 1614 covered the area from Penobscot to Cape Cod. Starting from Monhegon Island, he ranged both east and west, trading profitably for fish and furs. Sailing south, he saw more than "twenty habitations and rivers that stretch themselves far up into the country, even to the borders of divers great lakes where they kill and take most of their beavers and otters." Along the more northerly mountainous coast with its huge rocks and islands, fish was found in great quantities. Along the southern coast of Massachusetts and Cape Cod with its high clay cliffs and sandy shores, he noted areas planted with gardens and cornfields. He recommended these lands for future English settlement.



Dover Publications, Inc.

Explorers were followed by trader-adventurers anxious to set up trading posts. Thomas Morton was one who wrote about the new land and people encountered on some of his adventures. The large open expanses along the coast reminded him of English parks. In England the woodland was cut for the energy of a populous society, but in New England coastal openness was due to Native land management practices, according to Morton. "The Savages (sic) are accustomed to set fire of the Country in all places where they come, and to burne it twize a year, viz: at the Spring, and the fall of the leafe." This burning allowed them to "pass through the Country." (MHS, 172) When Morton

wrote of riding for ten miles through a forest only of pine, he may have been describing a forest fire regrowth. (Cronon, 1983) Morton himself resorted to burning the area around his campsite so that a Native fire would not spread and engulf him. He noted that the Indians' movement from site to site was for lack of firewood as well as for seasonal rounds. The depletion of firewood along the coast had become a problem even before the colonists arrived.

The Natives' lack of "property" as well as their mobility were hard for Europeans to understand. But to the Natives, having light-weight portable houses and few possessions made sense for lifeways that included seasonal rounds. This was an area of low population density and plentiful but dispersed natural resources. To stay in one place could mean starving or having a diet of only one thing. Although traders like Morton held different views of property and laws, they depended on the good will of the Natives to obtain beaver and other trade items, and did not take over Native territories.

When European colonists came to the New World, they had strong views about settlement and society. The colonists, especially the English, believed in legally granted bounded towns laid out by surveyors, usually five or six miles square. They claimed that the land was open to take (or purchase if necessary) if it was "vacant," or not visibly in use by the Natives for farming or houses. Their settlements totally changed land use patterns in New England.

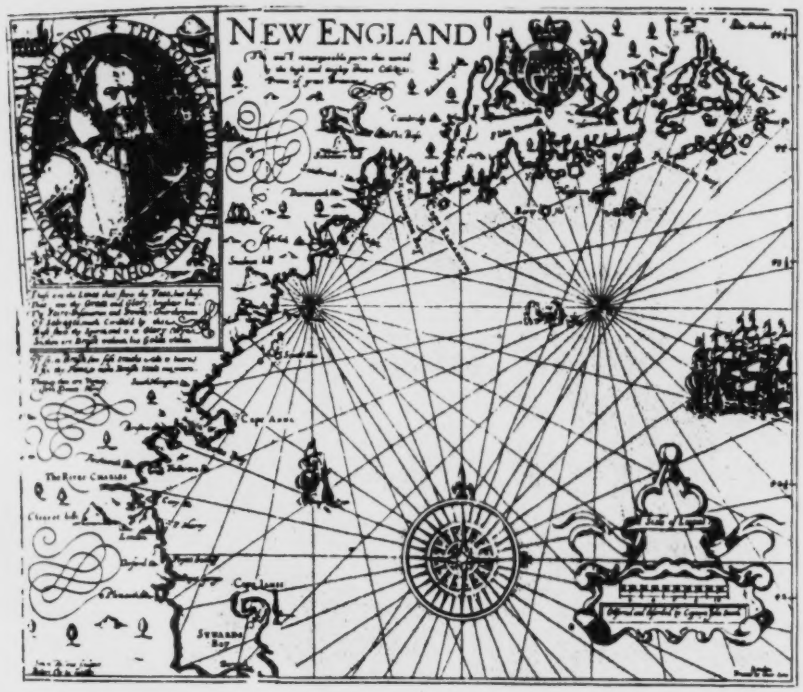
As the colonists succeeded the traders, William Wood and John Josselyn were among the few who were interested in describing the landscape and natural history of New England. Wood arrived in Massachusetts in 1629 and stayed on during the early years of the founding of the Massachusetts Bay Colony. His enthusiasm for this area, as depicted in *New England's Prospect*, published in 1634, had much to do with later Englishmen signing on to become New England "planters." Wood's vivid writing about the flora and fauna and Native lifeways remains notable. After describing the healthy, lusty bodies of the Natives he puzzled that their diet was so lean, their houses "mean," their lodgings "homely," and their commons "scant." Although very familiar with Native customs in his "Saugust" area, he does not describe their villages in detail.

Josselyn's later works, *New England Rarities* published in 1672 and *An Account of Two Voyages to New England* in 1675, show just how much the English had taken over coastal areas by those dates. There is still helpful detail about the flora and fauna of New England, but already some English plants have become established. There are also some descriptions of Indian lifeways, but now the Indians are the visitors in English villages, and it is necessary to read between the lines to understand how the original inhabitants survived among the newcomers.

Although there are no writings for the Native people during that period, there is one suggestive quote, attributed to Miantonomo, a Narragansett sachem, on the effects of the European settlers spreading across the coastal lands. He spoke to the Montauk Indians of Eastern Long Island in 1642:

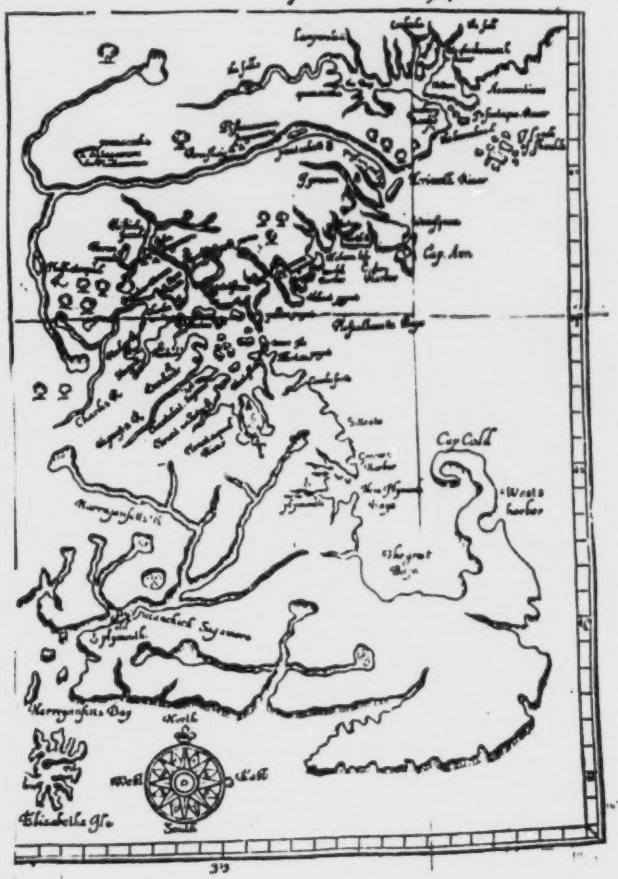
> ... Our fathers had plenty of deer and skins, our plains were full of deer, as also our woods, and of turkies, and our coves full of fish and fowl. But these English having gotten our land, they with scythes cut down the grass, and with axes fell the trees; their cows and horses eat the grass, and their hogs spoil our clam banks, and we shall all be starved .... (Salisbury, 1981, 13)

Saco, Maine, Indian village circa 1604
Champlain



John Smith map

The South part of New-England, as it is Planted this yeare, 1634.



William Wood map, from the collection of The Concord Museum, Concord, MA

Activities: Reading the Landscape

Objectives: To understand the importance of reading the landscape for site selection and for meeting basic needs of early people.
To develop map skills.
To appreciate similarities and differences in land use needs and practices of both Native People and colonists during the Contact period.

Materials: Background Sheet: Settlement Patterns and the Land;
Current river basin map of New England;
Topography map(s) of your area;
Town/city boundary map;
Outline map of the river basin which includes your community.

Grades 7-12, simplify for younger.

Map Activity:

1. Before this activity begins, locate a map of your river basin and a topographic map of your area to display in the classroom. Duplicate the outline of your river basin on a worksheet for students. See the Concord River Basin map as an example.

2. Review the Background Sheet on Settlement Patterns and the Land, and go over the three maps. The first shows New England river basin systems outlined within the political boundaries. In trying to recreate a 1600 perspective, a river basin approach helps to explain the way Native tribes were organized. The two 17th century New England maps, one by explorer Capt. John Smith and the other by settler William Wood, show European familiarity with coastal features and settlements, and they include river systems because of the importance of water resources, including beaver.

3. Hand out the map outlines to students and explain that they are to draw the landscape of the river basin as it might have been before European settlement, about 1600. They are to show the basic geography and natural resources for their community and surrounding areas.

4. Demonstrate how the outline will be filled in by using the large river basin map and topographic map on display. The USGS topographical maps for your area show river and wetlands, swamps, falls, ponds, hills and ridges, which can be copied onto the river basin map or accented with color. Add any major rock outcrops if shown. Omit all references to town lines, roads and development.

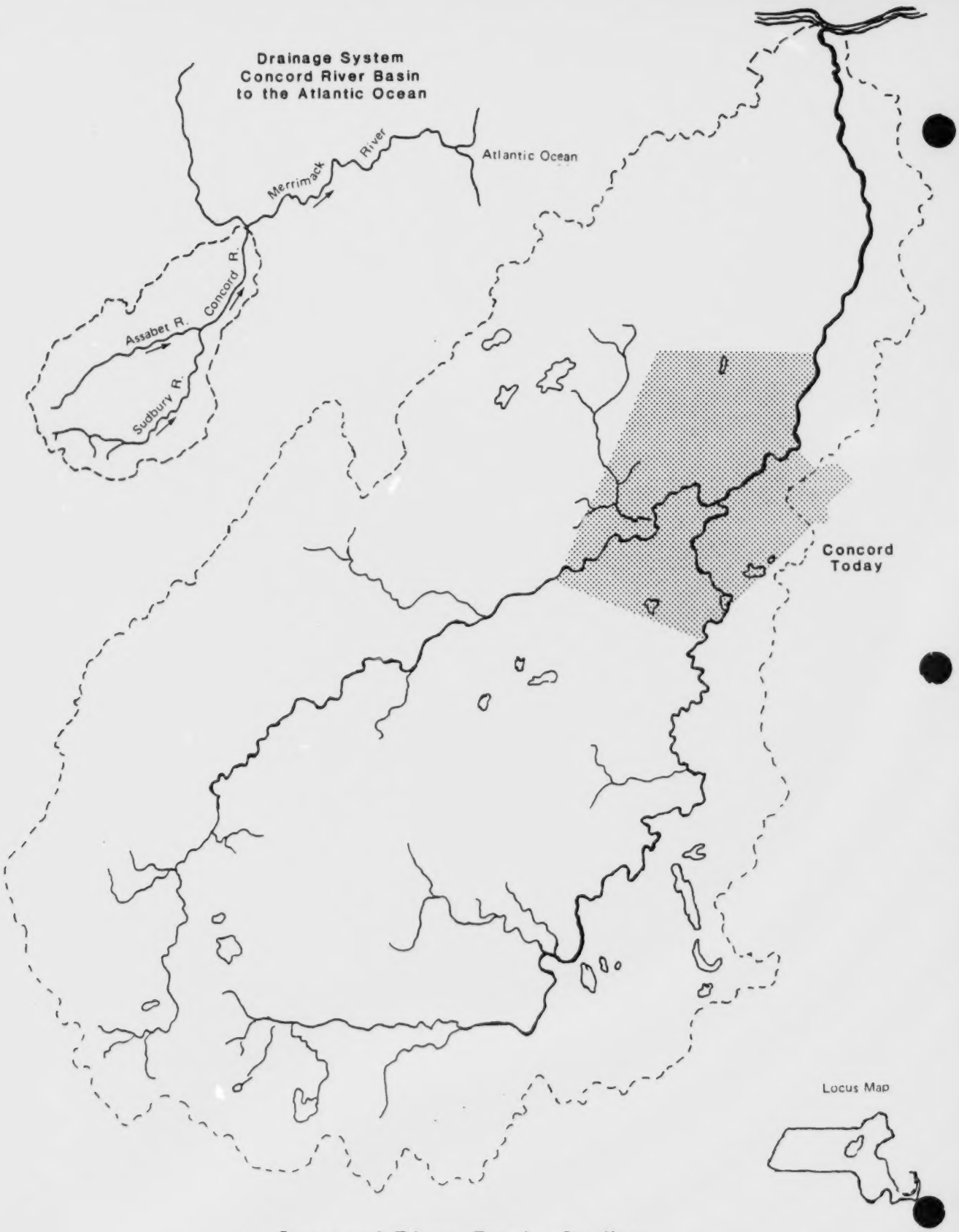
5. While you are putting the features on the class river basin map, have the students fill in their basin map outline. If possible have a copy of the USGS topographical map to use with an overhead projector to help students locate features.

6. Ask the students to make guesses on their maps for site locations of the list below. Have the class agree on symbols for:
   - The best farming areas
   - The best sites for fish weirs or traps
   - The best areas for hunting
   - The main campsite
   - The lookout to observe unfriendly visitors or to signal friendly neighbors
   - Routes taken to make seasonal rounds, to visit neighbors, to quarry rock for tools, or to get to the sea.

7. Share information and reach consensus on the best guesses for site locations to be put on the class map.

8. Have students try to superimpose present-day town/city boundaries on the river basin map. Without names of current roads and buildings, it is not easy, and they may find natural features still important as landmarks. After they have estimated these boundaries, assist them by drawing the correct town lines on the class map.

Modern political New England and prehistoric New England
as defined by its constituent river drainages.
Copyright Dean R. Snow, 1980



Concord River Basin Outline

Discussion Activity:

1. Discuss how the colonists would have laid out their town compared to the Native territory. What areas used by the Natives would have been taken over by the colonists? What new sites would be set aside? How would the needs of contained livestock differ from the needs of wild game? How would the amount of timber needed by the colonists for houses and energy differ? How did colonial tools affect the plants, animals and the land? Have the class agree on the space needs for each colonial family and for a typical town.

2. Referring back to the 16th and 17th century writings in the Background Sheet, discuss the European point of view about exploration, trade and settlement in the new land.

Since there were no writings for the Native People at that time, let the students imagine how the Natives might view the early explorers. Introduce the following quote from William Wood: "These Indians being strangers to arts and sciences ... took the first ship they saw for a floating island, the mast to be a tree, the sail white clouds, and the discharging of ordnance for lightning and thunder..." (Wood, 1977, 95)

Look at the Miantonomo quote as a view of the colonists after changes had occurred.

3. At the end of your discussion about the ways each culture used and changed the land in your river basin and affected each other, consider how the same land is used today. Let students think about the effect of their activities on the land and how it will look to future generations.

Follow-up: Contrasting Indian-Colonist land use attitudes can also be explored through a role-playing activity: See the Case Study of the Falls of Musketaquid. See also *From Musketaquid to Concord* (Blancke and Robinson, 1985) which explores changes in the land and settlement patterns before and after Concord becomes a "town."

Additional mapping activities can be developed to make students more aware of the importance of natural features. Students can draw a map of their neighborhood and its landscape, at first without any roads or telephone poles or modern changes. It is a personal map and need not be drawn to scale. Next they can add in their present roads and houses. Let them name the roads after the best description of the natural features of the area.

Background Sheet: A Case Study of Native/English Land Use Attitudes

The Land Dispute of Musketaquid Falls

Time: 1640

Scene: Court of Assistants in Boston, convened by Governor Winthrop to hear the petition of Sachem Tantamakin and his councilors who claim the Musketaquid Falls as part of their ancestral and sacred tribal territory. A new plantation is soon to be laid out by the General Court to include this territory. Native and English witnesses have been called to substantiate or refute Sachem Tantamakin's claim.

This case study is fictional, but information has been taken from several historical accounts in an attempt to reconstruct possible situations, people and attitudes during a period of cross-cultural conflict in the early settlement period of Massachusetts.

The cross-cultural conflict is not simply one of Native vs. English attitudes toward the land, although there were basic differences about rights and ownership. The witnesses in this dispute play a complex mixture of roles reflecting the many changes that have taken place in the native culture by 1640. Before English colonial settlement became established, events were set in motion that affected the status of Natives in New England. A review of these events follows:

* Population estimates of Native Peoples in New England range from 100,000 to 200,000 for the end of the 16th century.

* The Native population was divided into many tribes and subgroupings with the Algonquian dialect and family kinship as the basis of the divisions.

* Prior to European contact, the traditional settlement pattern of New England tribes reflected seasonal use of resources. Summer villages were usually closer to the sea for fish and shellfish, and for agricultural production, particularly in Southeastern New England along the coast and fertile river valleys. Winter villages were further inland in protected sites, and closer to hunting areas. Tribal territories often related to river systems or other natural resources.

* By the end of the 16th century European fishermen and explorers had become familiar with the Northeast coast and sent back reports to Europe about resource-rich New England. By the beginning of the 17th century, significant contact had already taken place.

* France, Holland and England made land claims as rival explorers with a stake in this region. To seek trade advantages, trading posts were set up along the Hudson River, the Maritime Coast of Maine and Canada and the Champlain Valley.

* As tribes became increasingly involved in trading with the Europeans, traditional patterns changed. Natives were impressed with European wealth and their superior ships and guns. Europeans were impressed with Native skills in understanding the wilderness and in trapping and curing furs, furs being valuable items for their market economy.

* Intertribal warfare existed before European contact but on a small scale and without great loss of life. Heightened competition for the European trade encouraged intertribal warfare. Guns changed old balances. Traders were able to use Indians against Indians to seek economic gain.

* The Native culture included attitudes of friendliness to visitors and a spirit of reciprocity through an exchange of gifts. Originally the Natives accepted only trinkets in trading exchange. Later metal tools, guns and alcohol were added as prime trading items. As Natives became more dependent on useless or destructive items and less involved with traditional lifeways, the Europeans gained political as well as trading advantage.

* In 1618-19 the first known "virgin soil epidemic" (an unknown disease introduced by Europeans) hit the Native Peoples of the coast, decimating some tribes and subgroups by as much as 90 percent. The Massachusett and Pawtucket were hard hit and their once numerous villages from Naumkeag (Salem) to Pawtuxet (Plymouth) appeared empty to explorers reporting back to land hungry and overcrowded England.

- Soon thereafter the first English charters for settlement were signed. Plymouth Colony was established in 1620. The English Pilgrims claimed a holy and just mission of a superior nation. The French had already established small Jesuit missions to the northeast and the Dutch were peopling their claimed New Amsterdam (New York) on a small scale. With the arrival of Governor Winthrop and the beginning of the Puritan Massachusetts Bay Colony in 1630, the English pursued colonization in earnest.

- In 1638 a second major epidemic of European disease (smallpox) hit the Natives, removing more tribal areas from competition, including river areas in the interior. In 1637, the war against the Pequots over trade questions pitted Indian against Indian again and showed all Natives the might of the Europeans, as the Pequots were virtually wiped out. By 1640 twenty towns were established along the coast, and the movement inland to the Connecticut River and Merrimack River valleys had begun.

- By 1640, the balance between the whites and Natives was changing. Traditional Native ways were disrupted by disease, war and loss of land. The ecological balance was also changing as overhunting of beaver and overuse of other resources took place.

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The Land Dispute of Musketaquid Falls
Scripts for Witnesses

English Witnesses

NEW TOWN COMMISSIONER:

The Great and General Court hath granted us a new plantation five miles square on both sides of the river, including the Musketaquid Falls. We will soon have the meets and bounds surveyed, and any Natives who gather at the Falls henceforth should be forceably removed by our constables, or if need be, by the Colony militia. We will not tolerate trespassing on our property. Our new town will be legally incorporated by the General Court. No Natives have come forth with deeds to prove it is their land. This claim by the so-called Sachem of the area is just an attempt to get some payment from us for vacant land.

YEOMAN:

Most of us who will settle near the Falls settled first in a town along the coast that became too crowded with new colonists arriving daily from England looking for land and freedom. The merchants with money and connections acquired the best land, and we farmers needed to go many miles to our hayfields and plowlands to feed our families. When Mr. William Browning promised to come along with us as our upright Puritan minister, we petitioned for a town of our own with valuable hay meadows along the Musketaquid, and fertile earth for growing crops. Our new town will truly be the promised land. We will turn the "howling wilderness" into a veritable English garden. You can be sure that no Natives will feel free to sneak around stealing our fish or crops, or setting their dirty wigwams where they will.

SURVEYOR:

I have been appointed by the General Court to lay out the Falls town along with Mr. Haynes and Mr. Sherman. I have already made a preliminary review of the land which reveals much is open and previously cleared, but no one is improving it now. These former inhabitants not only cleared large areas which look burned over, but there are well worn paths leading to the Falls, the claypits and bog iron deposits. There is even a large hill site which looks ready-made for a meetinghouse for the new plantation. The meetinghouse might have to be built on what might be an old Indian burial place, but it looks old and doesn't belong to anyone now. In my scouting I have come upon only a few Indians wandering in and out hunting, fishing and passing through, but they have caused me no harm and I am sure will cause no harm to the settlement.

QUAKER:

While no one hath sought my opinion, I have come to give it freely. I believe the Natives do have a right to this property in dispute. If you settlers want to buy the land, you should deal with whatever sachem holds authority over these tribal areas, and we recognize Tantamakin as that Sachem. Our small band who believes in God as earnestly as you Puritans

do, does not feel God wants us to take over the Native land or tell them how to live. We have purchased our small village site to the west near Lake Nashoba and have come to an amicable arrangement with a kinship sachem related to Tantamakin. The Natives have shown us how to plant and harvest corn, and we have introduced some European plants into their diet. Many of them express an interest in knowing more about our God which each of us prays to as an individual. If our light shines well enough to interest a Native, he is free to join our meetinghouse service, and we feel free to visit them when invited. We have come to the Falls on one such occasion and know how important the area is in bringing their extended families together for ceremonies.

NEW TOWN MINISTER:

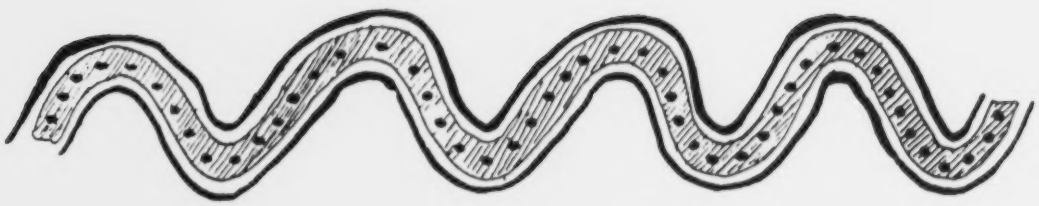
These devilish Quakers do not belong in our part of the Colony any more than the Native children of Satan. They are both alike in their uncivilized ways. The Quakers are no more than squatters who should be banished to the land of the Narragansetts where unbelievers can frolic together in sin. As upright Puritans, we are mindful of English law and our duty to tame the wilderness and subdue the fish, fowl and beast. I will set up my church in our new town on the Hill, according to the Gospel Covenant, to bring moral judgment to my flock and dominion over the land around us.

PURITAN MISSIONARY:

Yes, Brother Browning, you do have a glorious opportunity. But while the Quakers should not deal directly with the Natives outside of our law and they do not belong among us, it is our duty to deal with the poor pagan Indians. Those remaining may yet see the light of our Divine God who knows that sinners can be saved. We must go out and preach among them when they gather at the Falls, and tell them of our superior ways. We must convince them not to howl or worship supernatural beings. Our steadfast zeal and strict laws will win them over, even the most heathen among them, and they will become members of our Puritan church. If sufficient numbers come unto us, we may even set aside land for them as a Christian village, because they are not yet civilized enough to dwell among us.

FUR TRADER:

I have been in these parts a lot longer than you new town planners, and I remember when there were many more Indians along this river and on the hills. At my small trading post near the Falls I used to deal with numerous local Natives exchanging beaver pelts for a few English trinkets. Both of us quickly learned a few key words in the other's language. But many of them have died from a plague, and even the beaver have gotten scarce. Now the few Natives I trade with at the Falls have to go many miles upstream to inland country to get the pelts from other Indians who now trade for their English trinkets. Remember, only the Natives know how to trap and prepare those valuable beavers. So I respect the Native skills, and if the Falls are important to Natives as a site for trading purposes as well as for their ceremonies, then I say, let them stay.



Native Witnesses

SACHEM TANTAMAKIN:

I have met with my councilors and we are united in our determination to remain at the Falls. You say these lands are vacant, and yet my sachemdom extends over this territory. I myself have passed by many times and even stopped during the seasons for the catch or kill. Always I pass others of my people who also know the time the deer run and the fish spawn and when every berry and succulent fruit is ready to fall. We may not have a fenced-in house and garden as you do, because we do not fence nature in or out, but live within it. While our people are fewer now to gather at our Falls in celebration, our territory is not vacant, nor is it for sale.

COUNCILOR/FISHERMAN:

Over many years the great stone weir by the Falls has been maintained with much effort and cooperation at our annual gathering time. There are fewer of us now to share the hard work. When the White God Winthrop first came, we gave him fish at very cheap rates, and some of the sturgeon were as long as our boats. The alewife in springtime were so numerous we took them out of the weir in great baskets, and were pleased to share some of the extras our squaws had dried. When we went to the coast in the summer, we even helped the new people find the best fishing and shellfishing places. But the white settlers became too numerous, and soon few hunting or fishing grounds were left along the coast. And now they want to take our Falls. They remove stones from our weir and steal our canoes. There is even talk about putting some of our stones into use at the Falls for a strange way to grind the corn, so that our own herring will no longer be able to spawn upstream.

RIVAL SACHEM:

Tantamakin, your sachemship territory has changed since the white man first came to trade, and you can no longer claim the Falls as of your tribe. Remember that I signed a treaty with the early traders before the settlers came, and with their payment in guns, I won power over some of your lands. Even though your group does not follow me in the fresh water area, along the coast I am the superior sachem and have agreed to English laws. Therefore, I have signed a deed for the "sale" of the Falls and the building of the new town in this area for my white friends who have protected me and saved me from disease. They will be allowed to hunt, fish and use the land and have the same kind of rights I did formerly in the Falls area.

YOUNG COUNCILOR:

We do not recognize you as a superior sachem or your right to "sell" this land. This land was here before the white men came, and will survive them because it is holy ground. You are only a "White Man's Sachem" and your papers mean nothing. You cut your hair and have European ways now, and have deserted your people. You are putting a knife into the breast of our Mother Earth when you go from area to area signing these papers for the white man. When you come out of hiding behind the cloaks of the white men, our brave young men will rise up against you.

ELDER COUNCILOR:

I am an old man now and suffer to hear of the division among our own. I remember when there were more of us than now fill all the new villages of the English. We did not have to sell land or keep fences up, but wandered freely through our own territories which were well known. Unless we put down our blanket to claim one spot for our wigwam and garden, all land was shared. Friendly ties were renewed with related tribes who passed through or shared in our ceremonies, such as the annual fish fun at the Falls. My own daughter was given in marriage at this site to the son of the sachem from the Amoskeag Falls. In my dreams I see our Falls remaining part of the heritage passing down from me to my daughter and sons and to their children. But these are fearful times, and when I wake up in the middle of the night, I know I am only dreaming and am not at peace.

ELDER'S DAUGHTER:

My father speaks well. We must prepare for the seven generations not yet born. Our falls and the falls of the people of my husband's family must remain open for the future. Many men in our tribe are tempted by the white men's guns and tools. Men like Nimrod from other tribes, carrying white men's names and tools, try to lure them away with wampum and bad drink. But I urge the women to cling fast to our Mother Earth and its blessings. We gather twigs and berries from her branches, shape the pottery from her soil, and grind colors from her rock. The earth is sacred to our traditions and our future.

TRADER/TRAPPER:

I do not wish to lose this site as a resource for my family peoples, but times have changed. The white men are now superior in numbers, tools and weapons. Their God sends diseases and shows great wrath when we do not obey. But with their tools and my great skills, I can now trap better. Their gun will do the hunting work of a dozen bows and arrows. Now I can feed not only my family but sell extras to my merchant English friends. Can you believe that for only five beaver skins, or 100 deer hides, I can get one iron pot, or a great coat or blanket, and of course some wampum too. My wife no longer needs to toil over making our poor pots and can help me skin the beaver and deer. My family no longer has time to help at the Falls or to use the old ways. If we are to use the amazing English gifts, we must allow them to use our lands, for that is progress.

Activity: Role Play Land Use Case Study

Objectives: To role play a possible 17th century land use problem to gain insight into diverse points of view.
To understand how different cultural attitudes affected land use practices in the 17th century.
To apply this understanding to how our values today affect the way we personally relate to the land.

Materials: Costumes and props optional;
Background Sheet on Native and English Land Use Attitudes;
Scripts for Witnesses.

Grade 7 and older.

Activity:

1. Hand out the Background Sheet on the land dispute and go over the scene, basic events during this period of time, and the specific event that has led to the dispute.

2. Assign roles for Native and English witnesses (or ask for volunteers). Let each player have a few minutes to read his role and think about it. Then have each group of players (Natives and English) go to different corners of the room to discuss their strategy among themselves as to who should speak first and why.

3. Those who are not assigned roles should read all of them in preparation for being Governor Winthrop and members of his Court of Assistants. They will be allowed to ask questions of witnesses before agreeing among themselves on the verdict, which the Governor will render. They will administer their judgment according to their view of English law.

4. Introduce the scene and the players and begin the case. Call on the English first, then the Native witnesses, and let the Court ask questions before rendering a verdict. If desired, research can be done to provide an appropriate setting, props, etc.

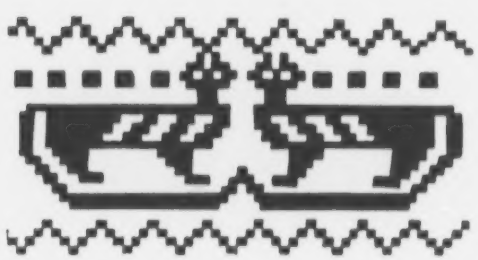
5. Review student reactions after the verdict. Were they able to look at the case from the 17th century points of view? How would they feel about the case today? Can they think of any modern-day cases that show different points of view toward the land? How do values affect behavior? Let them try to look at their own actions toward the land today and what these actions say about themselves.

Follow-up: Additional land use cases can be constructed from actual events in your area. Find out how your region originally gained the land from Native Peoples. Find out about recent attempts at land claims by Native groups in New England today. See the unit on Native Americans Today.

II. ARCHEOLOGY

Methods and Discoveries

How archeologists study evidence of the past, especially tools;
How Native toolmaking technology is understood and replicated;
Artifacts and tools, their form, function and possible uses;
Activities focusing on the archeologist's skills in identifying and classifying tools, the Native skills in making and using them, and ways students can make their own.



Background Sheet: Archeologists at Work

Field Work

What is it like to work at an archeological site? It sounds romantic and adventuresome, and it can be fun, but it is also hard, painstaking work. Archeologists must pay attention to organizing the field work and carrying out the plans. Numerous skills are needed. The approaches and methods used depend on the goals of the archeologist, i.e., what kinds of information are sought.

Background on the Site

Those responsible for planning an archeological dig look into the known history of past activities at the site. The prehistoric activities at the site are not usually known, but information on similar types of local sites are consulted for general patterns to look for, although New England sites may vary considerably.

Existing maps are consulted. Topographic maps and aerial survey photos help delineate elevations, features, and surface color changes which might provide clues to prior land use. Soils data, preferably on maps, provide helpful information on soil types and conditions. Property ownership and boundaries are consulted on atlas maps, and all necessary permissions from property owners and permits from state and local authorities are sought.

Planning for Excavation

In a surface walk-over of the potential site, archeologists look for signs of past activity in areas where surface vegetation is absent, such as eroded paths, or where earth disturbance exists, such as uprooted trees, animal holes, children's dirt piles or dirt bike tracks. They may use a soil auger or core to get a soil profile sample to look for unusual soil disturbance or texture, including the presence of charcoal, which might indicate human activity. A metal rod or probe may also be used to find where hard objects are located beneath the soil surface. The object could be stone or metal and may indicate a "hot spot" where a quantity of material evidence of human activity exists.

Shovel testpits are often done in a preliminary survey to see how extensive the site is and whether artifacts are scattered over a large area uniformly, or whether there are "hot spots" of concentrated materials.

Taking into account the size of the site and other preliminary information, the archeologist and assistants draw up a plan for the dig. Using an existing map of the site, or making a new one if necessary, a central marker or datum point is established, and an excavation plan drawn on the map.

Methods of Excavation

Some methods used to excavate a site include:

1. a grid of squares (rectangles that are adjacent to each other) in selected areas or over the whole site, usually one or two meters square;
2. a trench or oblong testpit, usually one meter by four or five meters square, often used to determine the extent of occupation over time without digging up the whole site;
3. testpits spread out over the site in systematic or random fashion to cover a large area -- testpits usually 50 cm square or a meter square can be extended if a "hot spot" or feature is found;
4. an area pit that is irregular in shape due to the size of the feature (trashpit or cave, e.g.) or because of natural obstacles.

Roles and Skills Needed for an Archeological Dig

Field Director: Decides what research questions the excavation is intended to answer; sets up the excavation plan and directs field activity; supervises the team of workers at the site; and keeps a field journal of each day's activities and questions.

Field Assistants:

Mapper: Surveys the site and determines boundaries of property lines; plots grid of squares or other excavation units on map, in cooperation with field director; establishes datum point.

Excavators: Scrape and sift levels of dirt from square being excavated; skim soil with flat trowel into container to be carried away and sifted; bag and label sifted remains.

Recorder: Records information on each level excavated and summary information on soils, artifacts, features, for square.

In addition to the regular work outlined above, special studies or tasks may be performed by the following:

Artist or Draftsman: Draws top plan of each layer, features, unusual soil conditions, and artifacts.

Photographer: Also records artifacts and features and locations and makes daily record of progress at excavation site.

Soils Scientist: Makes comparative studies of soils in levels and throughout site, and supervises soil profiles.

Geologist: Helps identify rocks and minerals found, and sources of raw materials.

Botanist: Studies plant origins, structure and use. A palynologist is a botanist who specializes in fossil plant pollen.

Zoologist: Identifies animal species. A paleontologist studies the fossil remains of animals (and plants) to understand the evolution of species and chronological dating.

Ceramicist: Identifies historic pottery, such as earthenware, porcelain, and glazes; and prehistoric pottery of clay and soapstone utensils.

Lab Work

During field work or when the dig is completed, artifacts and other material remains are brought into the lab to be washed, sorted, identified, counted, weighed, bagged and labeled. Identification and recording are important first steps. A catalog of finds is kept, with numbers written on each artifact or group of bagged materials to correspond with the catalog number. Artifacts can then be taken out of bags and grouped with others for photographing and study and can be returned without a problem.

Usually more time is spent in organizing, cataloguing and studying excavated material than was spent in field work. Careful lab work is essential for the record of what cultural materials existed where and in what relationships before site destruction.

Roles and Skills Needed to Work in an Archeology Lab

Lab Director: Has archeology background and lab experience; assigns work and keeps track of overall plan and schedule.

Lab Assistants: Washes, sorts, identifies, counts, bags and records material remains from the site, with help from the Director and Specialists in identification.

Cataloguers: Numbers are recorded on each artifact or group of artifacts and they are recorded in a catalog.

Statisticians: Summarize data and make data comparisons such as lithic types and distribution, tool types and distribution.

Site Report

The final report the field director or project archeologist writes contains the results of the field and lab work. Some of the possible topics covered include: location and description of site; history of the site; natural history of the site; why the site was excavated; methodology (research goals of the dig and how the site was excavated); data summary; cultural analysis, including a space/time analysis (components, occupation periods) and the significance of site; and summary and conclusions. Have research questions been answered?

Background Sheet: Tool Technology

Archeologists are concerned with how tools were made as well as how they were used in order to learn more about past cultures. Through actual experience in recreating similar tools and using them in a variety of ways, experimental archeologists have learned much about problems and methods of earlier toolmakers.

By the beginning of the 20th century few Native craftsmen were still making stone tools, and stone tool technology, called flintknapping, had almost become a lost art. In recent years, however, some archeologists and Native craftsmen have become skilled flintknappers, and through practical problem-solving, a consensus about manufacturing techniques has built up.

Stone tools are worked in certain patterns which make it possible to distinguish stone which has been modified by human manufacture from stone randomly shaped by natural processes such as frost, or battering in streams.

Stone-working techniques include:

percussion flaking: a blank (rough form of the artifact) is shaped by hitting a stone with a harder hammerstone to detach flakes. (Figure 1) The blank and large flakes may be further trimmed to shape several artifacts.

Fig. 1. DIRECT PERCUSSION (using hammerstone).

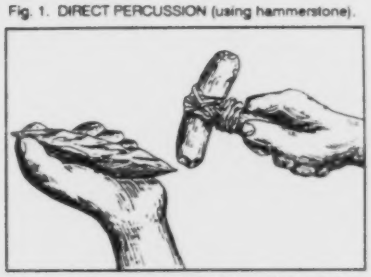


Fig. 1. DIRECT PERCUSSION (using hafted antler).

indirect percussion: an intermediate tool, such as a punch of bone or wood when hammered against the blank, removes shallow flakes. (Figure 2)

Fig. 2. INDIRECT PERCUSSION (two men).

Fig. 2. INDIRECT PERCUSSION (one man).

pressure flaking: a pointed tool of bone or wood when pressed against the edge of the blank breaks tiny flakes from it. (Figure 3)

Fig. 3. PRESSURE FLAKING

grinding: surfaces of heavy tools were formed by grinding and polishing the blanks. The seashore was a convenient location for this work because sand and water were needed for the process.

Massachusetts Archaeological Society Bulletin 24 (1963)

At archeology sites a great deal more of the waste chipping material (debitage) will be found than tools and other artifacts. Once this waste material was not considered worthy of keeping, but now it is analyzed to reveal use of stone types and techniques of manufacture. Many of these flakes also made small tools.

Tools are recognized not only by their distinctive shapes but also by their wear patterns. The nature of battered or crushed edges, surface scratches, dents, polishing, and grease or charcoal stains indicates specific usages such as woodworking or skindressing.

The quality of the rock -- degree of hardness, brittleness, and the way it chipped -- often determined its use. Early people preferred rocks of crystalline silica that chipped easily and gave a sharp edge. The best known of these fine-grained, hard rocks, is flint, but related chert and chalcedony were also prized for their flaking qualities as was obsidian. Heavy, fine-grained igneous stone like granite, basalt and diorite was more suitable for larger tools such as axes.

Activity: What Is an Artifact?

Objectives: To brainstorm ideas on what an artifact can tell.
To recognize that artifacts help to define the cultural values of a time period.
To understand that cultural bias can be used in interpreting artifacts from another culture.

Materials: Pennies.

Grades 4-12 (lower grades, brainstorming only).

Activity:

1. Pass around a penny to each student. Explain that this is an unknown artifact from an unknown culture. Let them list as many observations about this penny as they can. For example, it is made of metal; it has been processed into a round shape; it has a picture of Abraham Lincoln on one side and a large building with pillars on the other side; the language used on one side is English and on the other side is Latin and English, etc. Keep pulling out ideas.

Discuss the observations, and what they might reveal about a culture. For example, processing into a round shape shows the ability to manufacture metal; the culture has two languages; Abraham Lincoln is an important person in this society; they have the ability to construct large buildings, etc.

Discuss possible uses for this artifact. Welcome any ideas. Are the ideas based on objective possibilities or do they reflect a cultural bias? One example of bias might be that it looks just like something we use in American culture as penny-money.

2. After brainstorming is completed, get consensus on the definition of an artifact.

3. Each student makes a list of five artifacts that are important in his/her life. The list is traded with a partner who is going to analyze this list as an archeologist from another culture who has unearthed the artifacts but doesn't know them from his/her own experience. The archeologist tries to determine what can be said about that person and the time in which he/she lives from the artifacts on the list.

4. Give students time to write down notes to share their analysis with the class. This can be done during classroom time or as homework, to be shared the next day.

5. Does each student (as archeologist) analyze the artifacts objectively or in terms of his/her present culture? Let other students raise questions about other possible interpretations. In what ways can an archeologist try to avoid ethnocentrism or cultural bias? What are some of the things that an artifact cannot tell?

Follow-up: Study two stories that show that wrong conclusions can be made in interpretation: *Motel of the Mysteries* and "Body Ritual Among the Nacirema" are both fun to read and promote good discussion about cultural bias. See Also Vermont *Project Outreach*, "Misinformation from artifactual clues." See references.

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Activity: Tools - Their Form and Function

Objectives: To define tools and to relate examples of prehistoric tools to a general definition.
To classify prehistoric tools in terms of form and function.

Materials: Kit of prehistoric stone tools (or slides, pictures);
Modern tools for comparison;
Form/Function Worksheet;

Grades 4-8, adapt for older.

Activity:

1. Show students a few examples of modern tools brought from home, such as a hammer, potato peeler, can opener, electric drill. Be sure one, such as the drill, is power-operated.

Question how each one was made and how it is used. What elements do these tools have in common that would help define a tool? Guide the students in the understanding that a tool is an instrument used to perform work; it is an "artifact" used and operated by people which reflects the cultural values of its times.

2. Introduce the prehistoric tools in the kit or by way of slides, overhead transparencies or pictures. Try to have at least one stone tool for handling. Stimulate the students' thinking about how these tools could be described according to form and function. Pass tools around, have them on a display table, or show pictures so the students can observe closely. If passed, be sure all are returned.

3. Hold up each tool or picture of that tool while students fill out the Form and Function Worksheet. Go over the hammerstone and knife with them as summarized on the Worksheet. Note that there are variations in the kinds of these and other tools. Additional background information may be found in the Native American Tools Background Sheet.

Give a few minutes each for the rest of the tools without making comments so they can fill in on their own.

4. After all the prehistoric tools have been described on the sheet, review the answers. Older students can discuss similarities and differences between forms and functions. Which are similar in shape, size, manufacture? Which are used with the same motion (e.g., parallel to cutting edge, perpendicular to cutting edge, circular motion, percussion motion)? Are there other ways to group them?

Follow-up: Let them review other material sources for the same prehistoric tools as on the Worksheet, such as plant, bone, shell, etc. What are our modern counterparts and what is their material source?

Students can become more familiar with Native American Tools of the Late Archaic Period.

Worksheet for Tools -- Form and Function

STONE TOOL	DESCRIPTION OF FORM Size, Shape, Weight, How Made? (edges, surfaces?)	DESCRIPTION OF FUNCTION How Used? Advantages?
HAMMERSTONE	Hand-size cobble; round, blunt-end or ovoid; heavier than worked object; water-rounded, or pecked, ground and polished.	Hammer-percussion tool; all-purpose for pounding and crushing; easily found in glacial soils and stream beds.
KNIFE	Blade-like tool, hand held or tied to shaft; sharp point and edges chipped (at least one side); also thicker lunar-shaped ulu.	Tool for cutting flesh or wood; also used for skinworking; can be reworked from discarded projectile points.
DRILL/AWL		
PESTLE		
PLUMMET		
PROJECTILE POINT		
SCRAPER		
AXE or ADZE		

Which are most alike in FORM?

Which are most alike in FUNCTION?

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Background Sheet: Native American Tools
(Late Archaic Period)

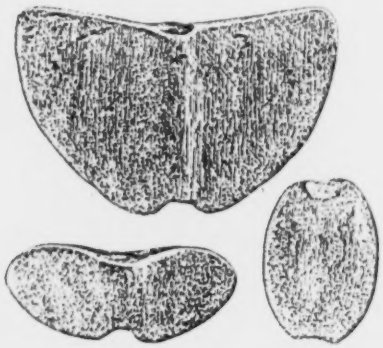
Because stone persists longer in the soil than other tool material such as bone, shell and wood, archeologists are heavily dependent on interpreting the uses of stone tools to reconstruct lifeways of the past. Tools are dated through their association with remains of fires or other organic material (e.g., shell) from which carbon may be extracted to obtain a radio-carbon date. Interpretations of their use are derived from associations within a site, and from ethnographic analogies. For example, if spearpoints are found in soil containing minerals from fish that has decomposed, they may be fish-spearpoints; similar fish-spears used by modern peoples reinforce the interpretation. Such associations are destroyed by careless digging of sites.

Tools will be described in terms of their use in meeting basic needs: 1. Food Acquisition: hunting, fishing, gathering, and horticulture; 2. Food Preparation: cooking and grinding; 3. Skin-working: making clothes; and 4. Woodworking: clearing trees, making wigwams and canoes.

Tools from one specific period of time, the Late Archaic Period (Late Settlers), approximately 5,000 years ago, are described here. The basic needs approach could be used similarly for other periods.

1. Food Acquisition: Spearpoints, spearthrower weights (atlatls) and plummets.

Spearpoints: All points were spear points until about 1,500 years ago when the bow and arrow were introduced. Large points were for game animals, small ones for birds and fish.



Spearthrower weights were used to increase the accuracy of a throw. They were wing-shaped or cylindrical, with a hole through the middle to be tied to the shaft of the spearthrower.

Copyright William S. Fowler

Plummets were used in fishing and bird hunting to weight lines and nets.

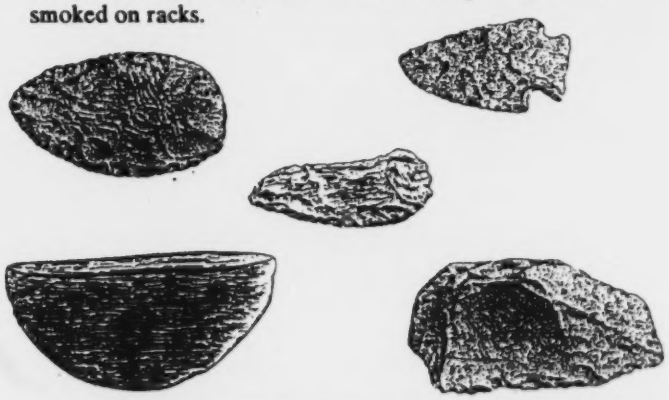
Archeologists infer that hunting and fishing were men's activities, gathering and horticulture probably women's (from what is known of Native culture in Massachusetts in the 17th century). Men hunted deer, moose, bear, elk and many smaller animals. Women gathered green plants and tubers for both food and medicine. Hard-rind squash and gourds probably began to be grown in the Late Archaic time as containers, the seeds being planted with digging sticks. (We know they were grown in this period on the Ohio River.)

2. Food Preparation: Stone bowl fragments, pestles and knives. (women's activities).

Stone bowls were introduced towards the end of the Late Archaic Period and represented a great culinary advance. They were saucepans placed on the fire to heat up food. Before that heated stones would have been thrown into liquids in mud-plastered containers of bark or basketry.

Pestles: Late Archaic pestles were both small and large (as much as 2 feet long). Wear marks show they were used horizontally as well as on end. They were used for grinding nuts and seeds. There were fewer large ones than in the Woodland Period when they were used for grinding corn.

Knives were sometimes semicircular like the modern Eskimo woman's knife (ulu), or were long and thin, or sometimes had tangs indicating they were hafted, i.e., were set into a handle. Meat and fish were cut up and dried or smoked on racks.



3. Skin-working: Awls, Scrapers and Knives (women's activity).

Awls were drills which were used to make holes in the skins so that they could be sewn together with thongs and sinews.

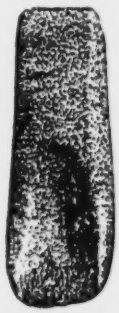
Scrapers and knives were used to clean and cut hides after they were removed from the carcasses. Fat was cleaned off the inside, and the fur would have been washed, stretched, and dried. By the 17th century Native Americans had developed their own method of tanning by smoking. Tanned leather from which the hair has been first removed is much lighter for clothing and footwear than fur. It also returns to its original pliant condition after wetting.

4. Woodworking: Axes, Adzes, and Gouges (mainly men's activities).

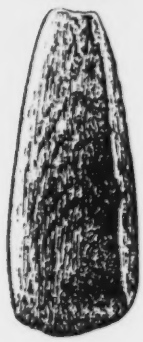
Axes were used for chopping wood, **gouges** for hollowing it out, and **adzes** for roughshaping it. Late Archaic woodworking tools were very carefully made. After they had been shaped roughly by chipping, their surfaces were then pecked (smoothed through the punching of many small holes) or ground, and even polished on the edges. This finish would have taken many hours of work using sand as an abrasive, and perhaps was undertaken during the winter when there were fewer food-gathering tasks. Dugout canoes and large wigwams were made by men with these tools.

Axe

Celt



Gouge



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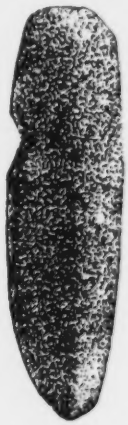
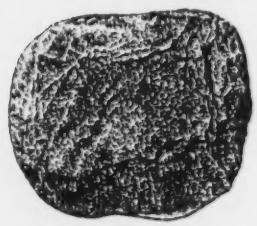


Adze

Hammerstone



In the 17th century women constructed the small family wigwams using bark or reeds to cover the light frame, and carried the pieces on their backs when they moved their houses.

At the present day Native people live in houses but sometimes use canvas to build wigwams in which to camp in summer. They also use the western-style tipi.

Drawings from "Handbook of Indian Artifacts from Southern New England," Massachusetts Archaeological Society.

Activity: Native American Tools (Late Archaic)

Objectives: To recognize Native tools from the distant past.
To gain an understanding of how archeologists analyze tools to interpret lifeways.
To recognize skills needed to make stone tools.
To understand the importance of an undisturbed prehistoric site in the analysis of tools and lifeways.

Materials: Background Sheets on Time Line, Tool Use (Late Archaic Period);
Graphics of Tools;
Artifacts for one class kit optional;
Worksheet on Native American Tools.

Grade 7 and above; simplify for younger.

Activity:

1. Review the Time Line to be sure students remember changes leading to the Late Archaic (Late Settlers) Period when different kinds of tools were first made in abundance, and when squash started to be grown. Set the stage to demonstrate the expansion of culture of the Late Settlers (or adapt this activity for another time period).

2. Ideally real artifacts are used in this lesson. Contact your local archeological group, university archeology department or museum offering kits of display tools. If you cannot acquire enough tools for each student to study one artifact, divide the class into groups to share tools (even one passed around and looked at closely will add something special to this lesson). Or you can pass out pictures of the 12 different tools described. Run off enough copies of the pictures for each student to receive a tool picture. Students are to answer questions on the worksheet either from handling the object and/or from looking at the picture.

3. Give students a few minutes to observe closely, record and draw. Encourage them to give the object a name which describes its possible use or appearance. How do they think their object or group's object was used? Are there any marks that would indicate wear in a particular area? How do they think it was made? What skills would be needed to make such a tool?

4. After hearing ideas, read the Background Sheet on Late Archaic Tools. After each tool is described, see if any students think they have that one. They have a second chance to name the tool/object after hearing the descriptions. Discuss the tools for each activity area and what associations of the tools with material remains (e.g., bones, food or hearth remains) might suggest about their use. Point out how that information is lost if the site is disturbed. Be sure to collect all actual tools used.

5. In presenting a picture of past lifeways, there is a danger of reinforcing a stereotype of Native people as "primitive." Today their descendants live much as other Americans, while maintaining their own cultural traditions. Point out that Europeans 5,000 years ago were also using stone tools and living in huts.

Follow-up: Try the general tool use and toolmaking activities which follow, and cultural lifeways companion activities. Have students draw or add pictures of tools to the Late Archaic (Late Settler) mural of the Time Line. After additional research, they can add tool pictures for the other three periods.

Worksheet: Late Archaic Tools

Name of Student or Group:

Period: Date:

ARTIFACT STUDY

1. Color of Stone:

2. Texture of Stone: (smooth, rough, ridges, etc.)

3. Description of Form: shape (round, oblong, etc.) and size

4. Are there sharp edges or smooth? How do you think it was made?

5. Is it broken? What part is gone?

6. Draw a picture of your object, showing main features.

7. Function of object (How do you think it was used - you may suggest more than one use).

OBJECT NAME, FIRST TRY:

OBJECT NAME, SECOND TRY:

General Activities: Tool Use and Toolmaking

This is a partial list of activities that can extend the understanding of how important tools were in Native peoples daily lives. Depending on age level, additional craft activities can be included.

Using Tools (All Ages)

1. Making a Wooden Mortar: Cut a log section, burn center until charred; scrape out; repeat process until center is hollowed deep enough. Clean out thoroughly before use in grinding corn.
   Materials: Stone adze, celt, gouge, scraper (or shell scraper). See Wilbur drawings.

2. Making a Pumpdrill to use in drilling holes in beads, soapstone: Cut circular wooden section and dowel-like pole.
   Materials: Stone scraper, knife, abrader; wood. See Schneider reference.

3. Making Bone Tools such as awls, needles and fishhooks, and ornaments:
   Materials: Bone (can use turkey or chicken bones if larger bones not available), stone scrapers, abrader, drill, or use substitutes). See Wolfson reference.

4. Carving Soapstone to make bowls, pipes, ornaments:
   Materials: Stone flakes, abraders, drill. Tail-end pieces of soapstone can be obtained from quarries (or substitute plaster of Paris). For additional information on soapstone, see Wilbur.

For additional Tool Use Activities see Cultural Lifeways: Food Preparation (corn grinding, food drying); Cordage (using plant leaves and fiber); Making Dyes; and Beadmaking.

Toolmaking (For Older Students)

1. Chipping Stone Tools -- projectile points, scrapers, knives, drills and other small chipped (flaked) tools.
   Materials: Hard stone for flaking (flint excellent, but scarce and not local; some chert available in Maine and Rhode Island; obsidian also excellent but too sharp and dangerous; best local stones are quartzites, felsites, argillites and sometimes quartz).

   Hammerstones for percussion flaking; goggles, shield for protection. Antlers, bone mallet or notched bone, and hammerstone for pressure flaking. Show slides or film of a flintknapper (see A/V references) or have a flintknapper demonstrate in person.

2. Pecking, Grinding and Polishing Stone Tools -- Axe, adze, and other large stone tools.
   Materials: Cobbles, usually igneous stone with granular mixtures, such as granite, diorite, andecite; also argillite, slate.
   For pecking tools: use hammerstones, choppers of harder rock than material being worked on;
   For grinding tools: use standstone, sand and water, or both;
   For polishing tools: use abraders of sandstone, limestone, etc.
   Demonstration pictures, slides.

3. Hafting Stone Tools -- Handles for stone tools.
   Materials: Saplings or split wood; water for soaking wood. Tools for carving, shaving and smoothing wood; demonstration pictures. See Wilbur, Tunis, Schneider.

4. Look into Flintknapping. (See references.) Look into New England flintknappers and see what is particular about this region. Invite a flintknapper into your classroom.

CHOICE OF STONES

1. PROJECTILE POINTS.
2. ATLATL WEIGHTS.
3. RUBBING STONES.
4. SCRAPERS.
5. NOTCHERS.
6. MARKING STONES.
7. DRILLS.
8. KNIVES.
9. SINKERS.
10. GOUGES AND ADZ.
11. AXES.
12. CLUBS.
13. STONE BOWL TOOLS.
14. STONE UTENSILS.
15. AGRICULTURAL TOOLS.
16. GORGETS.
17. PENDANTS.
18. EFFIGIES.
19. MOVABLE PICTOGRAPHS.
20. ADENA INFLUENCE.
21. FIRE MAKING.
22. PIPES.
23. GAME STONES.
24. POUNDING STONES.

MINERAL ~ a natural inorganic substance with a constant chemical composition, generally crystalline.
ROCK ~ any mass of inorganic material, usually made of two or more minerals. Rocks are classified as igneous, sedimentary or metamorphic.
IGNEOUS ROCKS ~ molten material cooled into crystal or crystalline masses.
SEDIMENTARY ROCKS ~ layered deposits of sediment such as mud or sand, deposited by gravity, wind, water, and cemented by silica or other minerals.
METAMORPHIC ROCKS ~ igneous or sedimentary rocks, transformed by great heat or pressure.

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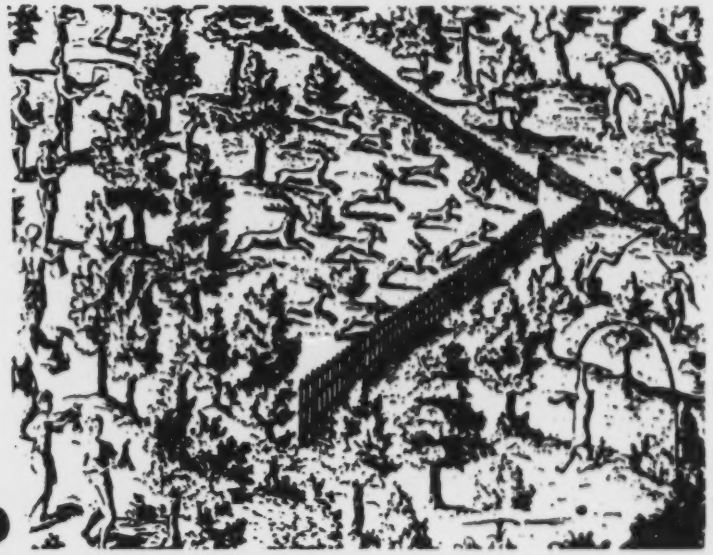
III. CULTURAL LIFEWAYS

Basic Needs

How Native People met basic needs of food, shelter, clothing, and travel in the past, as described by archeologists, historians and Native tradition;
Plant and animal food sources: techniques for hunting, fishing, gathering, cultivating, and preparing foods; corn as an important food and cultural symbol; traditional and modern recipes;
Special relationships to the earth and its creatures;
Activities that help students appreciate the skills and resources needed for survival, and earth relationships.

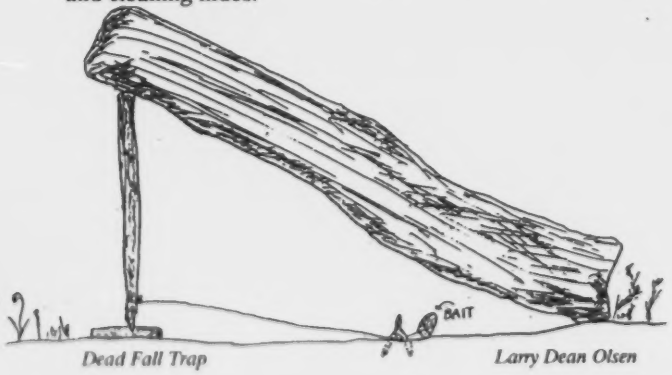
Background Sheet: Hunting and Trapping

Native Peoples depended on hunting and trapping animals for meat, fur and tools. Hunters needed to learn the ways of the hunted animals and the seasons and locations where they would be found. Such activity was year-round in response to need, but there were particular times when animals were concentrated in one place or their fur might be thickest. At these times cooperative hunting efforts would be made.



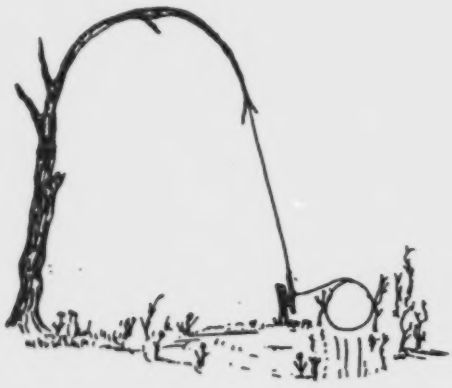
Deer Drive

Men were the hunters and trappers and needed great skill and endurance in the chase and hunt. Their abilities in tracking, concealment and mimicking animal sounds and sometimes appearance, were all important. Hunting with bows and arrows and spears, trapping with snares or deadfall traps with bait, and cooperative drives were accomplished skills. Group drives for deer might involve 100 men using fences and noise makers to channel the deer into a narrow area where hunters awaited them for the kill. Smaller parties were more common, and often it was an extended family that set up a winter camp during a hunting trip, with the women cooking, preparing foods for storage and cleaning hides.



Dead Fall Trap *Larry Dean Olsen*

The animals most frequently hunted in this area were: deer, moose, elk, bear and smaller animals like raccoons, squirrels, woodchucks, rabbits, muskrat, otter and beaver. Beaver, muskrat, otter and raccoon were usually taken for furs, but would make a meal or flavor for soup when nothing else was available.



Snare Trap *Larry Dean Olsen*

Bear were hunted for both food and fur but were more important for their sacred place in the symbolic Native world. (See Basic Relationships.) Deer held a special place of respect in Native daily life because of their quantity and usefulness. Deer was the most vital animal for meat, tools, fur, and sinew.

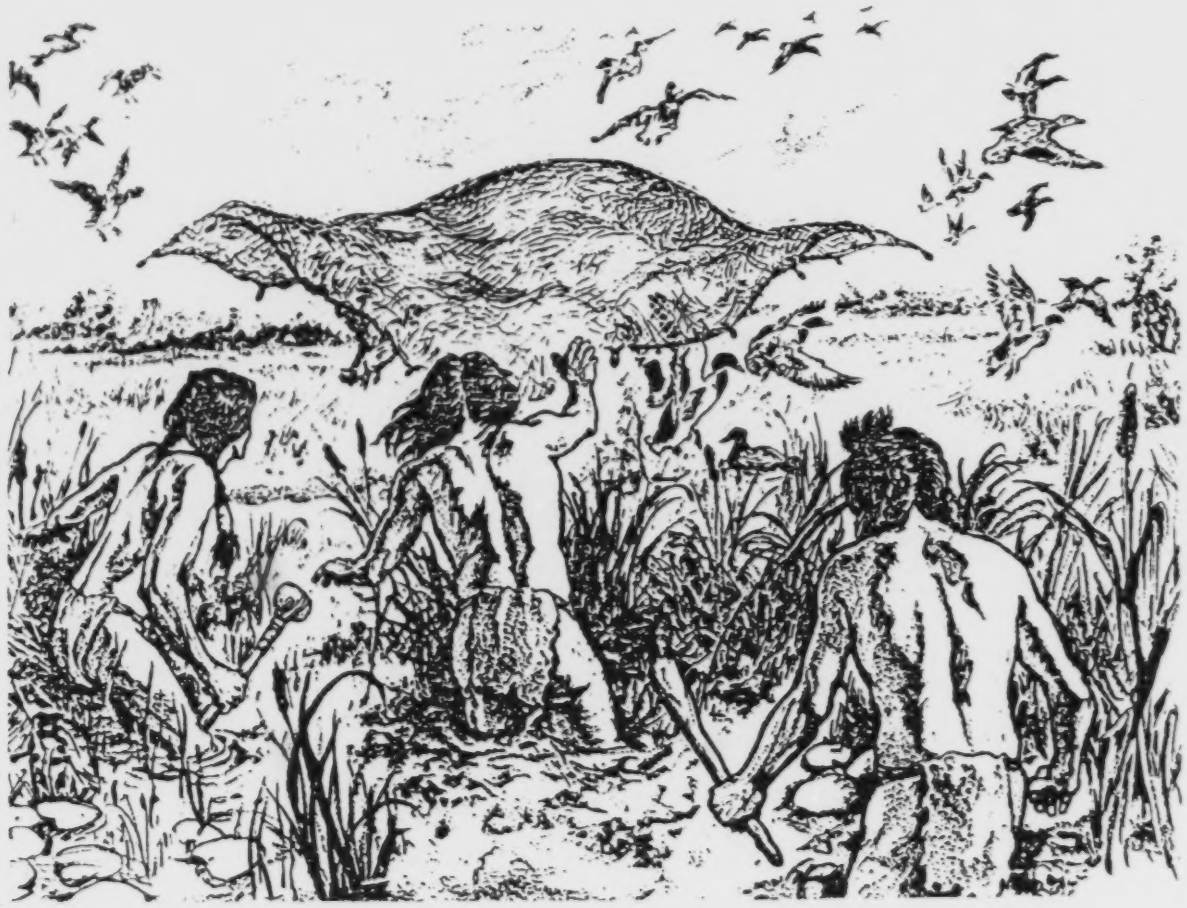
Little Turtle

Efforts were made to attract deer through keeping areas open by seasonal burning. This practice encouraged the lush low growth deer love and also made better visibility for hunting. It also kept deer at a distance from the living site and cornfields where they did damage when the occupants were away.

Beaver did not become a significant animal to be hunted and trapped beyond the daily needs of survival until after contact with Europeans. When their value in the European trade market became established, beaver became overexploited and endangered as a species in this area.

Wildlife was hunted and trapped, especially during spring and fall migration time when ducks, geese and pigeons could be caught in quantity. Turkey, the heath hen, ruffed grouse and other fowl were available year-round.

Most Native People do not depend on hunting and trapping for food today, but certain skills have been passed on and traditions continued. Ken Mynter, Cherokee now living in Connecticut, shares some of his thoughts about hunting today in the next background sheet.



G. Armstrong

Background Sheet: "On Hunting," by Ken Mynter
The Eagle Wing Press

Our people never kill our animal brothers for "sport" or pleasure. All life is sacred to us and we understand that we are only one small part of the life on this earth. We kill animals for food and we thank the spirit of that animal and our Creator who sent it. We kill only what we need, and waste nothing.

Our fathers spoke to the animal they had killed, thus: "I am sorry I had to kill you, little brother, but I needed your meat. My children are hungry and crying for food. Forgive me, little brother! I honor your strength, your beauty and your courage. Whenever I pass this place I shall remember you and burn tobacco to do honor to your spirit as I do so now. O-nenh!"

Many people have asked me whether I knew of any of the old-time Indian ways of hunting deer. Deer (Ahtu-uk) were the primary food animal of the Woodland Indians. Archaeological evidence proves that Native Americans hunted them for some 10,000 years. They are still hunting them. As long as there are Native Americans they will hunt deer. The two are inseparable. No meat is better than properly prepared venison. Some Indians still hunt deer with bow and arrow. Most now use guns. I have seen deer taken with the use of deer calls. An old Mohegan friend of mine, Jim Martin, made deer calls. Another old-time trick used here in the Northeast was to make a small fire and when the wind was right, the dried roots of the blue wood aster was sprinkled on the fire and the smoke allowed to drift in the direction of where deer were figured to be (such as a thick swamp). Pretty soon one would be following the smoke up to where the hunter could get a shot. The wood aster is that pretty late fall blooming flower that is common in New England.

Background Sheet: Hunter of Eagles Legend

"Never do as the Hunter of Eagles did in the long past," warned the eastern Woodland storyteller as he began this tale.

The animals and birds are the friends of the Woodland people, so their hunters should never be cruel to them nor kill more than they need for food. Hunter of Eagles did until he learned in a dream that his totem spirits did not like his treatment of the wild things.

This is what he used to do. From his grandfather he had received the gift of being able to call the beasts and birds to his hiding place so that he could use his bow and arrows to shoot them easily. This the hunters of the tribes and the people said, was a very bad thing to do, unless in time of bad famine. They warned him that the Great Spirit would surely punish him for these bad deeds, unless he changed his way of life.

He did not heed these warnings, and he would still call the eagles down from high in the sky by promises of much meat to take back to their eyries, where they nested and sometimes had baby eaglets. To kill eagles at these times was very bad, but Hunter of Eagles still tempted them down from the sky and shot them for their splendid feathers.

National Wildlife Federation

Then one day the huge mother of eagles swooped down from the skies to protect the baby birds of all eagle mothers. Hunter of Eagles saw her coming just in time to creep inside a hollow log. He heard the beating of the great eagle wings just outside. The great eagle seized the big log in her strong talons and flew away with it to her eyrie. Even though she flew very fast, many hornets and ants and other biting things inside the log tortured the hunter by stinging him all over his body. The mother of eagles dropped the log on the big ledge where her nest was, then flew off to hunt food for her three young. The hunter quickly wriggled out of the log and saw that he could not possibly escape from the high ledge. He had to think quickly of how he was going to escape death from the talons and savage beak of the eagle mother.

His strong bow and arrows had been left behind, but he still had his thin, strong leather carrying thongs, which he used to carry small animals and birds that he shot. Quickly he undid the thongs and tied one around the beak of each eaglet. Soon the mother returned carrying a rabbit. When she saw what the hunter had done, she was going to kill him, but first she tried to remove the thongs from the beaks of her babies. That she could not do, though she tried long and hard with both beak and talons. Night came and went twice, while she struggled to release her children, but she could not do so.

Then she was glad that she had not killed the hunter when she arrived back at her nest, because she hoped to make him untie the thongs. Through his magic power she was able to talk with him. She promised not to tear him to pieces if he would promise to do three things; first, to unfasten the thongs from the beaks of her babies; second, never to kill more deer than was needed for food; and third, the most important of all, never to kill an eagle without first getting permission from his totem spirits.

When he promised these things, the eagle mother told him that she would carry him back unharmed to where she had found him. Nearly starving, and with wonder filling his mind about the goodness of the great bird, he solemnly agreed to do everything that she had asked. After feeding her babies on the food which she had brought to the nest, she took Hunter of Eagles gently up in her huge talons. She flew swiftly down to earth and laid him almost on the same spot where he had crept into the log.

The hunter kept his three promises and both the deer and the eagles were glad. Hunter of Eagles had changed so much because of his adventrue with the mother of eagles that he begged all of the hunters of his tribe to spare all deer and eagles whenever they could, and even to feed them when the winds of winter blew and snow covered the ground like a great white blanket. His descendants too kept his promises alive. Even when food was scarce and the tribe had hardly enough for the people, the family of Hunter of Eagles always called the deer and eagles to eat the food which they had laid out for these beasts and birds.

Unknown Author, Attributed to Woodland,
Nawaka Red Roots (1981, 92-3)

Activity: Animal Habits and Habitats

Objectives: To learn about identity, characteristics and habitat of animals important in Native American life.
To compare animal life in the Woodland Period to that of today.

Materials: Pictures of Woodland animals and their habitats.

Grades 1-5, adapt for older.

Activity:

1. Prepare the students for a discussion about Native Peoples and animals by having books about animals and pictures on the classroom wall from *National Wildlife*, *Ranger Rick*, *National Geographic*, etc. Review essential vocabulary and concepts about animal life for appropriate age level, such as life cycle, habitat, population, predator, food chain, migration, etc.

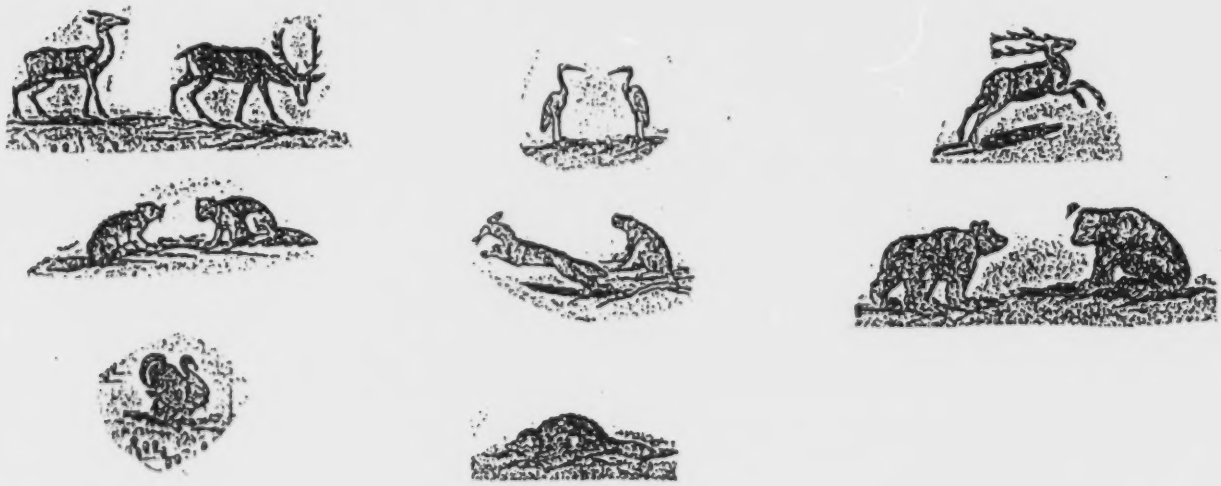
2. Question students about basic habitats existing within their own community. Make a blackboard chart with examples for each habitat. Broad categories could include:

Water: Fish, eels, shellfish, turtles, snakes, insects.
Wetlands: Ducks, geese, other water birds, muskrat, beaver, raccoon, insects, nursery for fish.
Fields: Snakes, woodchuck, raccoon, fox, song birds, turkeys, hawks, insects.
Woodlands: Deer, fox, squirrel, woodpeckers, owls, insects.

Depending on age level and amount of background available, these habitats can be further defined and more details can be provided on animal species. Note that some animals are in more than one habitat. Different kinds of insects live in different habitats. The turtle lays eggs on land but lives in the water. The same kind of animal (e.g., raccoon) may move to more than one habitat.

3. Question the students about which animals might have lived in their area during the Woodland Period and just after the European settlers arrived. Are there any new animals that were not around then? How did they get there? Are there any no longer here that were there then? What happened to them? Think about some of the changes in the land that would have affected animal habitats, e.g., have dams prevented fish from spawning upstream? Have any animals become extinct from overhunting or loss of habitat due to human population/development? Locate a list of the rare and endangered animal species and see how many of them had significance to the Native Peoples of the past. What can be done to help these species survive today?

Follow-up: Take a walk on the school grounds or nearby site to look for animal habitats. Look for specific homes or signs of animal life within those habitats, such as a hole in ground or tree, nibbled acorn or pine cone, feather, fur, and droppings. This can be done as a plot or transect study, or a scavenger hunt.



Concord Museum, Concord, MA © 1988

Activity: Hunting and Trapping Animals

Objectives: To learn about hunting and trapping methods used by Native Peoples.
To understand how knowledge of the animals' environment and habits aided Native Peoples in hunting and trapping.

Materials: Background Sheet on Hunting and Trapping, including pictures of hunting and trapping equipment;
Books, pictures of animals hunted in New England;
Hunter of Eagles legend.

Grades 3-5, Adaptable.

Activity:

1. A hunter needed to know as much as possible about an animal's habits and habitats to know when and where to hunt or trap it. Using the deer as an example, provide the students with background sheet on hunting and trapping. Have other reference books and pictures available from the classroom or school library.

2. To stimulate classroom discussion on this background information, ask questions like the following:
- What kind of trap(s) would be used to catch a deer?
- When would be the best time for setting it?
- What could a hunter do to encourage deer coming to feed?
- When would be the best time for a deer drive? How would you organize this drive?
- What equipment would a hunter need on a deer hunting trip?
- What food would a hunter take with him?
- What would a hunter do to avoid being seen or heard by deer?
- How would the felled deer be brought back to the campsite?

3. Look for stories about hunting deer to have students read out loud. What special qualities of a deer were admired by the hunter? Or have students read aloud the legend about hunter of eagles. Ask what can be told about the relationship of hunter to hunted.

4. Other hunted animals, such as bear, beaver, elk, can be researched in groups and each group can report back on their animal or act out a story about that animal.

Follow-up: Try the stalking game which follows. More information on hunting tools is available in the Archeology section. Activities on animal/ecology relationships are contained in the previous lesson, and animal relationships are also considered under Spiritual Symbols and Music and Dance in Basic Relationships.

Activity: Stalking Animals Game

Objective: To understand how Native children learned to stalk animals and to develop good observational qualities.

Materials: None. Outdoor activity in woods or field.

Grades 1-5.

Activity:

1. Form a large circle. One student is selected to stand in the center blindfolded, becoming the "listener."

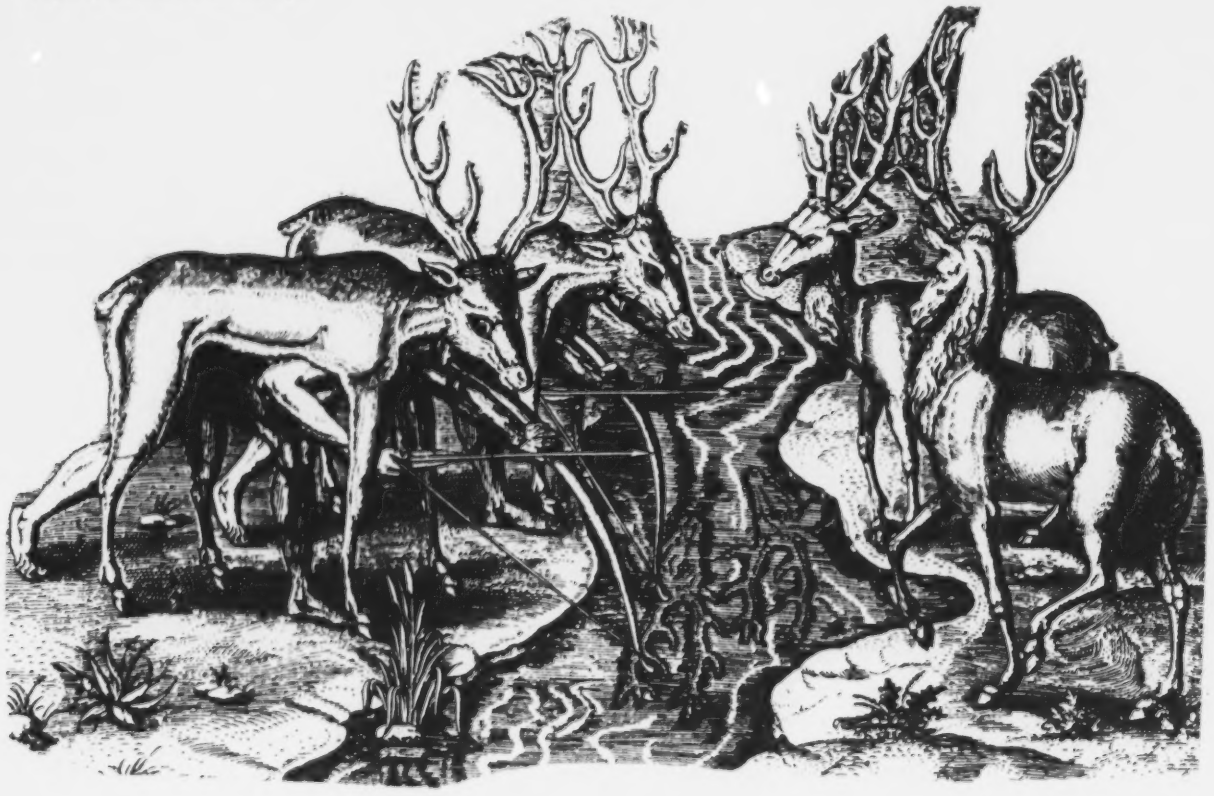
2. On a signal from the teacher or leader, the children run in the same direction about the circle making as much noise as possible, rustling leaves and grass, etc.

3. On the next signal to be silent, all runners "freeze" in their positions in the circle.

4. The leader then points to one student in the circle to become the "stalker." This student tries to sneak quietly up to the "listener" before the "listener" can point to the "stalker" making the sound.

5. If the "stalker" can tag the "listener" before the "listener" can point to him/her, the "stalker" becomes the "listener." If the "listener" catches the "stalker" first, the leader points to a new "stalker." Keep exchanging roles.

Follow-up: This can be related to the Hunting and Trapping Activity and can also be part of learning more about Native Peoples/animal relationships.



Camouflage Hunting Deer
After LeMoyne

Background Sheet: Fishing

Fish and shellfish were important sources of food for Native Peoples. The men caught fish in local waterways on a small scale throughout the year. Major fishing times were spring and fall when quantities of shad, alewife, herring and salmon swam upstream to spawn. They were captured easily where there were falls or where a stream was narrow enough for construction of a weir or trap of stone or brush.

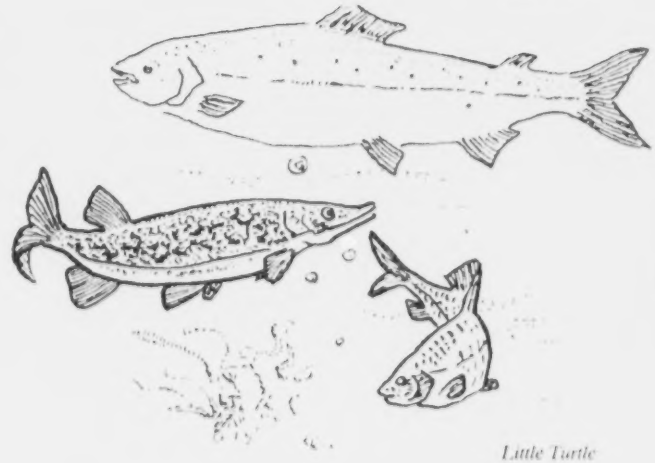
During the summer, fishing encampments along the coasts were common. The size of the bass, cod, sturgeon and bluefish amazed early European settlers. Native men sought shellfish and sea mammals at the coast; they caught freshwater mussels and clams along inland streams.

Various devices were used to catch the fish and shellfish. Men used nets made of fibers from the hemp plant and inner bark of trees. They were weighted with stone plummets and hafted with a wooden handle. Spears and harpoons, made of bone or stone, aided in the catch. Men might use a line with a bone hook fishing from canoes in summer or ice-fishing in the winter.

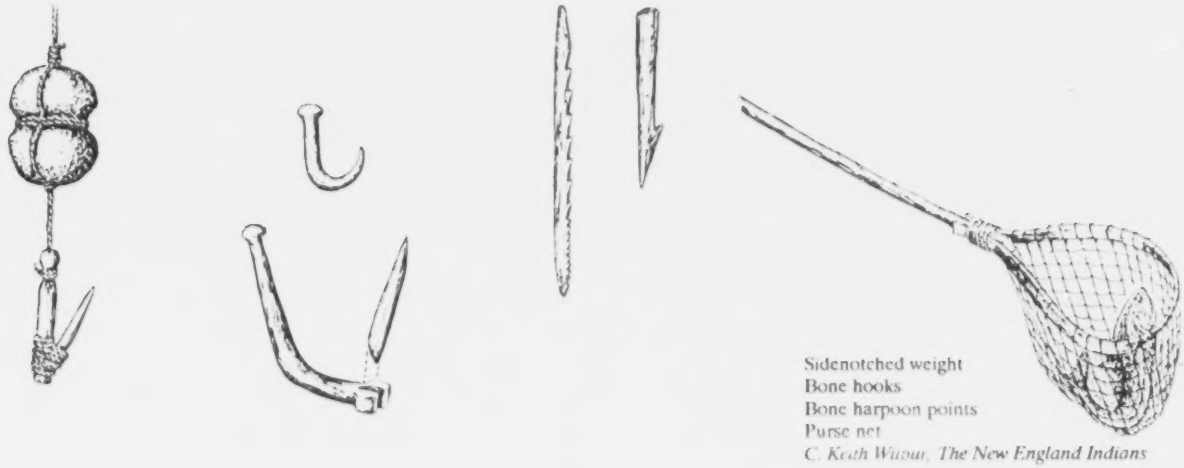
Shellfish were gathered by hand and opened with bone or stone awls. While some were eaten immediately, most were smoked on drying racks and carried back to the campsite and stored. The shells piled into middens were sometimes used as fertilizer for coastal fields.

Special ceremonies took place during the spring and fall fish migrations when large groups of Native Peoples gathered at a large falls or weir site. Interclan marriages were celebrated and friendships cemented.

John White



Little Turtle



Sidenotched weight
Bone hooks
Bone harpoon points
Purse net
C. Keith Wilson, The New England Indians

General Activities: Fishing

1. Make fishing equipment using methods of the Native Peoples. See drawings and references for suggestions. For example, make fish lines of fiber, stone weights, hooks carved from animal bone, nets and other simple tools for catching fish. Compare similarities and differences in methods used today. Why have changes been made?

2. Study the fish in your area. Get a list of area fish from the fish and wildlife department of your state. Find out about the fish laws and protection for endangered species. What has happened to the fish species that spawned during the Contact Period? Have dams prevented any from spawning? Loss of habitat? Pollution? What efforts are being made for the return of some species such as salmon?

3. Study maps for locations of fish habitats in your area. Locate lakes, ponds, rivers and streams listed by the fish and wildlife department as supporting fish. Are any stocked by the state? Take a field trip with the students to try out "Native" equipment made by the students. Explore the water environment from the point of view of fish habitat and availability of natural materials for fishing equipment and bait.

4. Research legends and stories about fishing. In the West Coast region there were beliefs about salmon that affected Native People:

> Salmon go up river to spawn and once they have spawned they die; the Indian people believed that the fish were sacrificing themselves to feed men; this idea lead to the belief that the salmon had to be treated with respect or they would not return; salmon bones were returned to the river so that they might be washed downstream and be reassembled, ready for the next year's run;
>
> The first salmon caught was carried to a special altar where it was placed with its head pointing upstream; this ritual ensured that the salmon run would continue.
> (*People of Native Ancestry*, "Fishing: The Day Before Yesterday.")

Find some of the legends and ceremonies about fishing and the sea for New England.

5. Conflicts of Interest: Older students can research and role play conflicts of interests over fishing rights. See "The Land Dispute of Musketaquid Falls" concerning different attitudes toward a weir site during the Contact time. An up-to-date issue with similar conflicts concerns traditional rights of Natives in West Coast salmon areas where commercial fishermen and lumber companies now claim superior rights. A Nova video is available on this topic. Are there conflicts over fishing areas in your community or region (not necessarily involving Native Peoples)?

6. Plan an imaginary overnight fishing trip. Select waterways and a good fishing spot. Make a list of possessions to carry in a 16-ft. canoe. Make another list for a Native family's trip in 1600. Compare materials and their sources. What supplies would Natives get directly from the environment without needing to carry with them? After the fish were caught, how would each prepare it for eating? For bringing back for storage?

7. Play the "Fish Net" Game for Sachem-Choosing: Native Games were not only for fun but taught important survival skills. This running, twisting game develops strong legs.

Set area size. Start with two people holding hands to be the fish net. After they trap a "fish," that person joins hands with the line, and the three of them try to catch another fish, and so on. The last uncaught fish can be the sachem for the day, helping to make final decisions and mediating disputes. (Elbanobscot)

Background Sheet: Gathering Wild Plants

Food was woven more intimately into the fabric of daily life in ancient times than it is today. It directly fueled physical accomplishments, and almost all work of oboriginal peoples was done by their own power. Long before the Native Americans established seasonal settlements, planted and harvested crops, and domesticated animals, they had accumulated an extensive knowledge of plant usage and food preparation. Through observation of their natural environment and experimentation, they knew the botanicals to use for foods, medicines and cosmetics, and which botanicals satisfied the other necessities of clothing, shelter, cordage, and tools. After settling into early horticultural bands, groups, and societies, the Indians continued to use and learn more about the multitudes of wild plants.

(Kavasch, 1979, xv)

Sustenance--the food upon which life depends--is never seen in simple, mundane terms. It is never isolated as a necessary but otherwise meaningless aspect of life. Food is never seen as simply "for the body." Whether the way of life is hunting, fishing, gathering, or farming, it is inextricably bound with a religious view of the world.... It is this religious foundation that makes the killing of a bear, the gathering of herbs and acorns, the complanting activities more than simple necessities for feeding the body .... In such ordinary activities, Native Americans are given a model for a meaningful life as well as a mode through which they may express their understanding of the character of reality; and through which they may express and effect their religious beliefs.

(Gill, 1982, 138)

For thousands of years Native Americans depended on gathering wild plants for food to supplement hunting and fishing. They used plants not only for food but for medicine, fiber and dyes. They learned how to seek wild plants in season: young shoots, leaves and blossoms in spring; mature plants, fruits and legumes in summer; and berries, seeds, nuts and roots in fall.

Native Peoples experimented with cultivating plants on a small scale in gardens, and they were successful with jerusalem artichoke, sunflower, amaranth and goosefoot (lambs quarter), but these and other plants were still gathered in the wild. Even after agriculture began and corn, beans, squash, pumpkins and tobacco were grown on a larger scale and stored for year-round use, wild plants continued to play an important role in their diet.

Plant lore and practices, developed over many years, were passed on through oral history. Many tribes have kept alive their traditions and blend them today with modern food practices. Traditions of some vanishing tribes were recorded by anthropologists to become part of the general herbal lore.

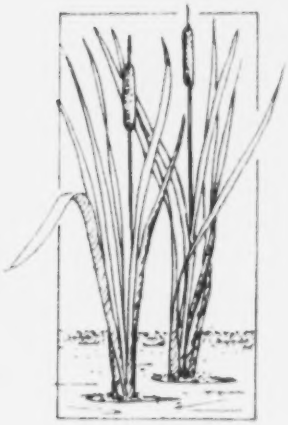
The growth of the conservation movement and environmental consciousness has made today's public more aware of the value of native plants and opportunities for gathering wild plants along wayside and woodside. There are many guides available which identify edible plants and offer suitable recipes for each region and season.

Caution must be urged to avoid casual picking of endangered plants or mistaken use of poisonous plants. It is important that any gathering or eating of wild plants be done under experienced supervision.

52 *Concord Museum, Concord, MA ©1988*

A Selected List of Useful Wild Plants of New England Indians

Arrowhead

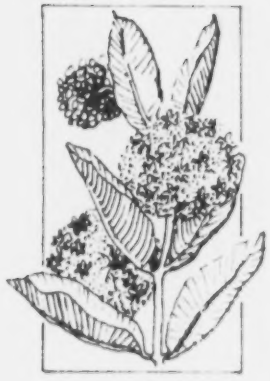


Cattail

Ground Nut

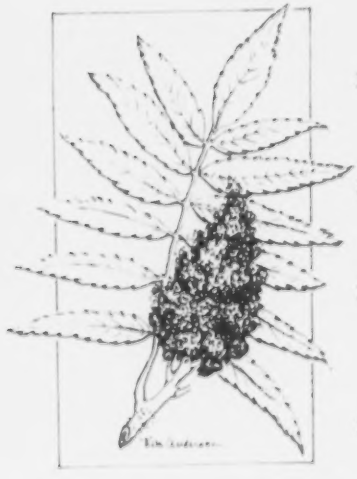
	NAME/Family: *Genus, Species*	Use	Plant Part/Preparation
1.	ARROWHEAD/Water Plantain *Sagittaria variabilis* "Wapatoo" "Duck potatoes"	Vegetable Starch	Tubers boiled, fried, roasted Flour from dried roots
2.	ASH, MOUNTAIN/Rose *Sorbus americana*	Fruit	Berries fresh or dried (high in carbohydrates)
3.	BASSWOOD/Linden *Tilia americana* "Bee Tree"	Cordage Straps, bags Basketry	Inner bark stripped, soaked Inner bark strips or twine Young shoots
4.	BEACH PLUM/Rose *Prunus maritima*	Fruit Preserve	Raw, pitted berry (sour) Crushed berries, sweetener
5.	BLACK BIRCH/Birch *Betula lenta* "Cherry" or "Sweet"	Drink, tea Sugar, syrup Flavoring	Twigs, bark crushed, steeped Sap Twigs, bark (wintergreen)
6.	BLACKBERRY/Rose *Rubus nigrobaccus*	Fruit Winter cake	Berries raw or cooked Dried into seed cakes
7.	BLUEBERRY/Heath *Vaccinium pennsylvanicum* *Gaylussacia* sp. (Huckleberry)	Fruit Deer Food	Ripe or dried berries Plants encouraged to attract
8.	CATTAIL/Cattail *Typha latifolia* "Cossack asparagus"	Greens Vegetable Starch, flour Mats, linings	Young shoots raw or cooked As core or spike raw, cooked Roots roasted, ground Dried leaves, cattail heads
9.	CRANBERRY, WILD/Heath *Oxycoccus macrocarpus*	Fruit Preserve	Berries raw or dried Berries cooked with sweetener
10.	DOGWOOD,RED OSIER/ Dogwood *Cornus stolonifera* "Red Willow"	Fruit Tobacco Mix Arrow wood	Ripe berries with syrup Inner bark strips dried Straight branches
11.	ELDERBERRY/Honeysuckle *Sambucus canadensis*	Salad, vegetable Tea, fruit Medicine Wooden tools	Leaves, flowers raw, cooked Ripe berries Cough syrup, sore ointment Flute, pegs, skewers, spiles
12.	FLAG, SWEET/ARUM Acorus calamus "Muskrat Root" "Flag Root"	Vegetable Candy, syrup Medicine Insecticide	Young spike cooked Root boiled with syrup Root boiled, stomach, colds Juice from root
13.	GARLIC, WILD/Onion *Allium* (wild sps.) (also Wild Onion)	Seasoning Salad Medicine Insecticide	Bulb raw or cooked Young greens, bulb chopped Juices rubbed on body

A Selected List of Useful Wild Plants of New England Indians (Continued)



Milkweed

Pokeweed Shoots



Staghorn Sumac

NAME/Family: *Genus, Species*	Use	Plant Part/Preparation
14. GINGER, WILD/Birthwort *Asarum canadense*	Flavoring Tea, medicine	Rootstalk fresh or dried Decoction for digestion
15. GRAPE, WILD/Grape *Vitis Labrusca* "Fox Grapes"	Fruit, flavoring Vegetable Food wrap	Berries raw or cooked Shoots, ends raw, cooked Leaves around roasted food
16. GROUND NUT/Pulse *Apios tuberosa* "Indian potato"	Legume Greens, seeds Flour	Tubers cooked as potatoes Stem, leaves, seeds raw Tubers dried and ground
17. JEWELWEED/Touch-me-Not *Impatiens capensis*	Vegetable Medicine	Young shoots boiled Juices spread on body as anti-poison ivy, fungus
18. MAPLE, SUGAR/Maple *Acer saccharum*	Sugar, syrup	Sap fresh or boiled
19. MILKWEED/Milkweed *Asclepias syriaca* (and other species)	Potherb, greens Fiber, lining Sweetener Medicine	Young leaves, buds parboiled Inner bark, silk of pods Dew syrup of flowers Milky sap all-purpose
20. POKEWEED/Pokeweed *Phytolacca americana* "Inkberry" "Poke"	Salad Vegetable Dye	Young leaves raw or cooked (Older leaves poisonous) Berries (poisonous)
21. RICE, WILD/Grass *Zizania aquatica*	Grain, flour Cereal, starch	Grains dried, pounded Whole grains with meat, soup
22. RUSH/Rush *Juncus* (several sps.)	Greens Starch, potherb Whistles, mats	Leaves, young spring shoots Roots cooked, ground Leaves, stems
23. SEDGE/Sedge *Carex* (several sps.)	Greens Flour Basketry	Leaves, young shoots Roots cooked, ground Leaves, stems
24. STRAWBERRY, WILD/Rose *Fragaria virginiana*	Fruit Soup, seasoning Tea	Raw berries Fruit cooked and dried Leaves steeped
25. SUMAC, STAGHORN/Sumac *Rhus typhina* "Lemonade Tree"	Snack, beverage Sugar Medicine, tea	Raw berries (nutritious) Sweet, waxy coating Tea, sore throat remedy
26. SUNFLOWER, WILD *Helianthus annuus* JERUSALEM ARTICHOKE *Helianthus tuberosus*	Nut, snack Oil, flour Vegetable Salad ingredient	Seed eaten raw or roasted Seeds boiled, dried, ground Tuber cooked like potato Tuber eaten raw
27. TOBACCO/Nightshade *Nicotiana tabacum*	Smoking, chewing Medicine	Dried leaves Leaves narcotic, sedative

General Activities: Gathering Plants for Food and Other Uses

There are many Native American plant guides and cookbooks available as well as field guides for general reference. Prior field testing is recommended to ensure a successful outdoor activity. If unsure of identification, invite a specialist to join you.

1. Field Studies: Depending on season and habitat available, go into the "field" to recognize important Native food sources. Use the Selected List of Native Plants and other references. To begin with, select several common plants that might be found in nearby habitats. Have pictures of identification samples available for students to match in the wild. After definite identification, try using each plant selected in a practical way. One example of a plant used during all seasons is cattail: young shoots for salad and cooking in spring; young ears to eat like corn in the early summer; and roots to be ground into flour in the fall. In the fall the leaves are picked to dry out and use in winter for weaving mats. The cattail is common in wetland. Common useful native plants of the field include milkweed and staghorn sumac; black birch is plentiful in woodland.

2. Research Algonquian Meanings of Plant Words as a key to their practical use by Natives and to the larger relationships of plants to native society.

3. Botany Studies: Have students research and draw the parts to a plant. How many of these parts were used for food and other uses? Consult the Selected List of Useful Wild Plants and other references. Give assignments to see how many uses are listed for each part -- leaves for vegetables, salad, mats; berries as fruit, for tea, dyes, etc. How many parts of the plant world are included? -- brainstorm with the students. Every form, from fungi on up to the trees, has a use.

4. "Ethnobotany Studies": To better understand the contributions made by Native Americans to present diet and medicines, give each student a native plant to look up that is still used today. Have them learn about habitat, skills needed to gather and use, and particular uses in New England. In addition to research on food and medicine, other uses to consider include: fibers and cordage, dyes, tobaccos, seasonings, cosmetics, insecticides, baskets, musical instruments and games. Classroom reports and a joint scrapbook can promote sharing of information.

5. Plant Lore: Learn about ceremonies related to such plants as strawberry, maple (syrup) and cranberry. Investigate plants as art symbols. Read stories and legends about plants. Have the students use their imagination to write a story of their own about the origin and tradition of their favorite plant.

6. Seasonal Plant Rounds: Find out habitats and seasons for gathering the plants on the Selected List (or use your own list). Have the class come up with a seasonal calendar with groupings according to habitat. Relate this to habitats in your general area and see if sites for seasonal rounds are suggested from this process.

Background Sheet: Cultivating Plants

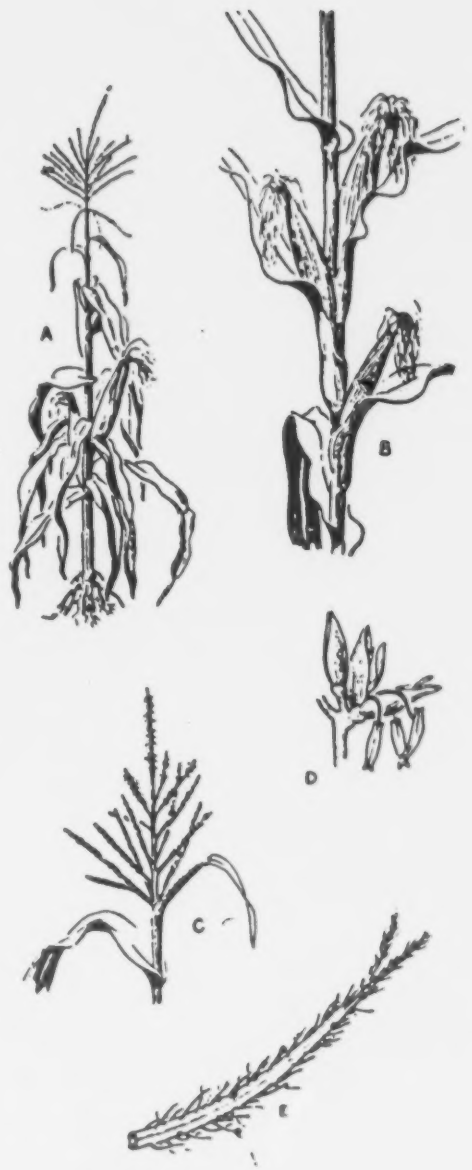
In the New World maize, which we call corn, is the earliest domesticated food plant of which we have evidence. Six-thousand-year-old cobs about one inch long, with brown kernels partially covered by husks or pods, were found in caves in the Tehuacan Valley of southwestern Mexico. From this modest beginning corn, a hybrid grass, went on to become the primary agricultural crop and the basis of great Indian civilizations in the Americas: the Maya, Aztec, Inca and Pueblo cultures.

How the process of improving corn first took place is not known, but it was probably a combination of factors including trial and error, accident, and shrewd observation. With time the best seeds for particular purposes produced hybrids of thousands of varieties. As corn became domesticated, the husk became firm and unyielding and could no longer seed itself. It became completely dependent on people for its survival.

South and Central America are the places of origin of other agricultural staples such as gourds, pumpkins, squash and beans. Hard-rind squash and gourds, the oldest members of the cucurbit family, were originally cultivated as containers perhaps as long ago as 8,000 years. When they were first used as food is not certain. Squash as a food variety is found alongside of corn in deposits dated 3,000 years old in the Ohio Valley and presumably came earlier to the southwest. Beans were first cultivated over 4,000 years ago and those of the kidney bean variety spread to our southwest.

No one seems to know just when corn, beans and squash were grown together as companion plants in eastern gardens. These "three sisters" have been extolled in legends passed down over many generations. Their origin has been traced to the southwest, the land of the Great God Cautantowit, and supposedly brought eastward by crow. This association was practical, for corn with its tall stalk formed the "pole" for climbing beans; squash vines spread out between the corn plants to form a mulch which kept out weeds and conserved moisture by shading the soil. Another practical byproduct (perhaps unknown) was the increase in nourishment when corn and beans were eaten together.

Native women planted, tended and harvested the garden plants. Europeans reported on their expert gardening with only simple hoes and digging sticks. The men assisted in clearing ground by cutting and burning. Since it might take several years of burning before a field was ready for farming, women might plant around the stumps.



A. The entire plant: stalk, leaves, male (tassel) and female (ears) parts and roots.
B. Young ears enclosed in husks with silk protruding.
C. Male flowers, tassel, containing pollen.
D. Male flower enlarged.
E. Silk magnified to show hairs and adhering pollen.

After Mangelsdorf, 1974

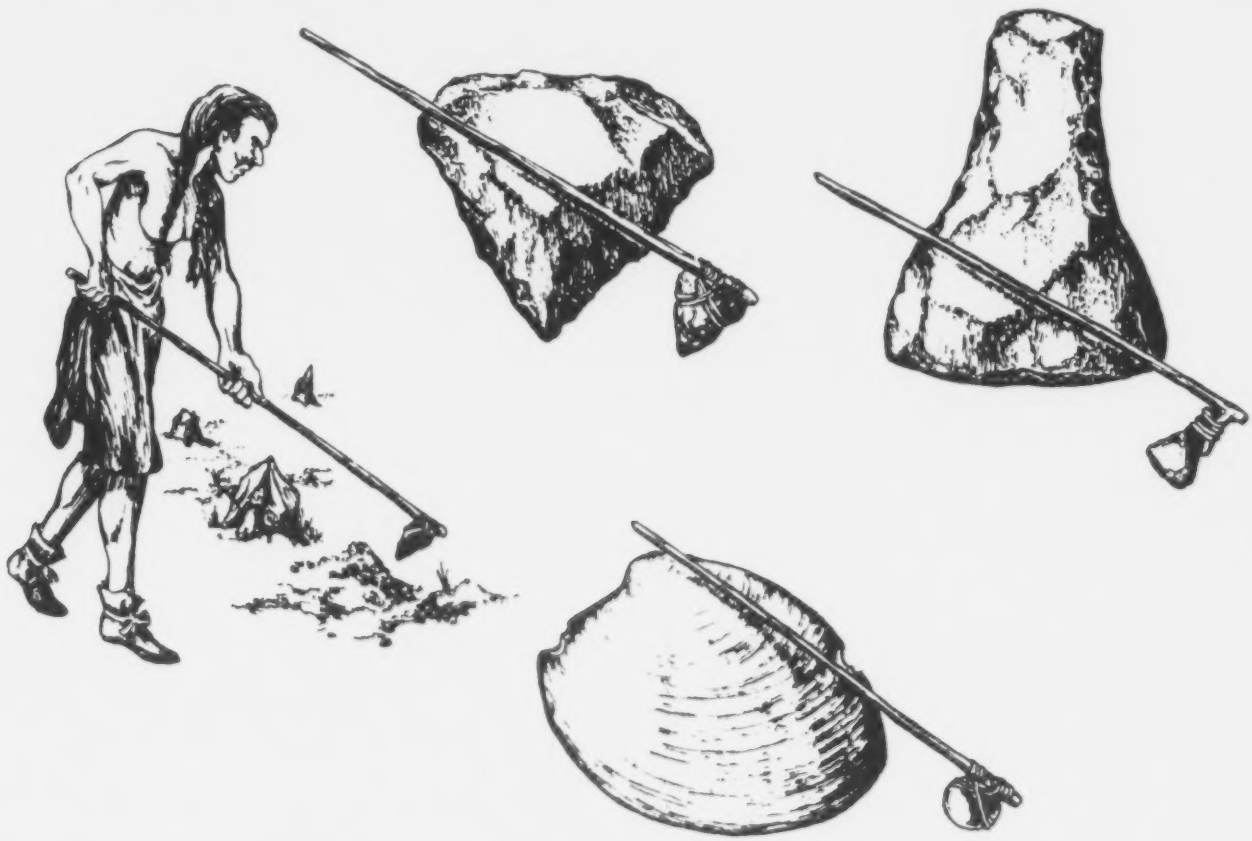
Men, however, cultivated the tobacco plant which they considered sacred. Tobacco was associated with religious ceremonies, offerings, and medical treatment, although there are reports of social use and friendship offerings to the European settlers as well.

We know from written reports of European explorers like Champlain and John Smith that corn was grown in cleared fields all along the coast from Virginia to parts of Maine. Early settlers like Governor Bradford of Plymouth Colony acknowledged assistance from Natives in shared food supplies and in growing corn. Bradford also writes of game and vegetables brought to a feast of thanks by members of the Wampanoag tribe with whom Plymouth had a peace treaty. (Bradford, ed. Morison, 1952)

Plymouth corn was northern flint corn, which spread from the Upper Missouri Valley. It adapted best to the lower temperatures and shorter growing seasons of New England and is the only species found on archeological sites here. The oldest find to-date is 1000 A.D. on Martha's Vineyard, Massachusetts.

It is hard to find prehistoric evidence of cultivated plants because ears and other plant residues do not survive long in the acidic New England soils. The best locations for finding such evidence are buried hearths containing carbonized kernels and other seeds, storage pits in dry, alkaline soils, cremation cemeteries, and protected areas such as caves.

Tool evidence is also difficult to uncover. The deep wooden mortars and cylindrical wooden pestles described from Contact time easily decomposed. Stone pestles and mortars unearthed at campsites are few in relation to the amount of corn grown and ground. Most Indian cleared fields were taken over by colonial farmers and have since been intensively developed. Native agricultural tools were often unworked stone and digging sticks that would not be recognized as tools or would have decomposed. Therefore, the written record and the stories passed on have filled in many of the gaps of our knowledge, but gaps remain.



Agricultural Tools: Stone triangular and stem hoes, hoe of sea clam.
C. Keith Wilbur, New England Indians, p. 29

Worksheet: Cultivating Plants

1. Where did corn originate?

2. How long has it been cultivated?

3. What is the ancestor to cultivated corn?

4. Why can't corn reseed itself today?

5. What civilizations of the Americas did corn help to develop?

6. What is the earliest example of cultivated corn in North America?

7. What is the earliest example of cultivated corn in New England?

8. What does the term "the three sisters" mean?

9. Give several examples of unearthed Indian tools which might indicate to archeologists that corn and other plants were cultivated.

10. Why do you think it took so long for corn to spread from Mexico to the Eastern United States?

11. In what kind of locations would corn remains be most likely found and what evidence would archeologists look for?

12. Why do you think we have so little evidence of corn and other plant cultivation by Natives in this area?

13. If you were a Native American in the Woodland Period, where would you plant your corn?

Background Sheet: A Corn Calendar

Time Period: Late Woodland -- Contact

Location: Planting fields in fertile soils along coast or river valley

Seasonal Work/Corn Use	Tools, Materials/Family Roles
SPRING	
Clean old fields	Axe, adze, celt for cutting and clearing; wooden bark cutter for tree ringing (Men's work*)
Clear new land, cut trees or ring the bark to kill tree	
Burn brush	Fire (Men's work)
Prepare land by digging, hoeing	Hoe, digging stick (Women's work)
Fertilize with fish and shells	Fish hooks, spears, nets, fish, shells (Men's and Women's work)
Plant corn, beans and squash	Hoes, sticks, hands (Women's work)
SUMMER	
Cultivate corn: hill and weed three sisters	Hoes, digging sticks, hands (Women's work)
Watch for predators (birds, deer, etc.)	Scarecrows, traps and noise (Children and old people)
Harvest green corn	Hand picking by women
Prepare corn as food whole or off the cob	Cob scrapers, cooking pots, pits and fire (Women's work)
Save husks, cobs	Baskets, pits (Women, children)
Green corn ceremonies and dances	Masks, music instruments, costumes (Family; some dances only men)
FALL	
Harvest mature corn	Hand pick (Women's work)
Prepare corn as food	Scrapers, pots, fire (Women)
Dry and grind corn	Mortar, pestle (Women's work)
Line storage pits	Storage baskets, mats (Women)
Store ground corn, husks	Digging tools (Women mainly)
Celebrate harvest with festival	Corn husks, instruments, food utensils (Family)
WINTER	
Eat stored corn	Cooking utensils (Women's work)
Use corn parts for fuel	Fire tools (Men and women)
Use corn parts for making toys and games	Husks, kernels, hands, awl, fiber (Family)
Use corn cakes for hunting trips	Dried corn, nuts for men's trips

* Boys and Girls were gradually trained to take on Men's and Women's work.

Background Sheet: Historic References to Corn

Samp, a kind of porridge or stew, "is the wholesomest diet they have. Samp is ripe corn either whole or pounded in a mortar or between stones, and boiled with any kind of meat or fish." They also have

> ... nohehick, a parch'd meal, which is a readie very wholesome food, which they eate with a little water, hot or cold; I have travelled with neere 200. of them at once, neere 100. miles through the woods, every man carrying a little Basket of this at his back, and sometimes in a hollow Leather Girdle about his middle sufficient for a man three or four days:
>
> Roger Williams (1643), in 5th ed., R.I. Tercentenary Ctte., 1936

Corn kernels were boiled whole (with beans or nuts sometimes added) "till it swell and breake, and become tender and then eat it with their Fish or Venison instead of Breade."

Nicholas Tenesles in Russell, 1985, 77

> The best of their victuals for their journey is nocake (as they call it), which is nothing but Indian corn parched in the hot ashes .... It is afterward beaten to powder and put into a long leathern bag, trussed at their back like a knapsack, out of which they take thrice three spoonfuls a day, dividing it into three meals.

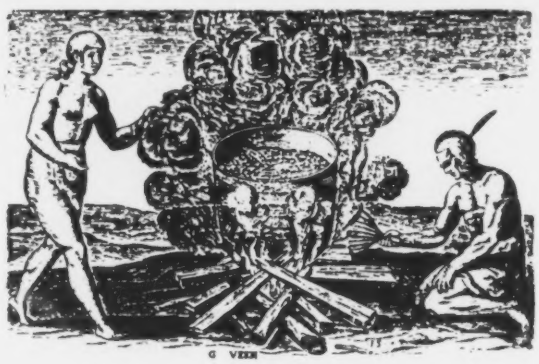
By adding water a few spoonsful at a time, it was hearty enough to allow an Indian to travel many days without other food.

William Wood (1634), 1977, 87

Corn kernels were cut off when green with clamshells, then dried. Deer jaws might also be used to scrape kernels off ear.

> John Gyles, held captive in Penobscot and St. James Valleys (1689) in Russell, 1985, 78

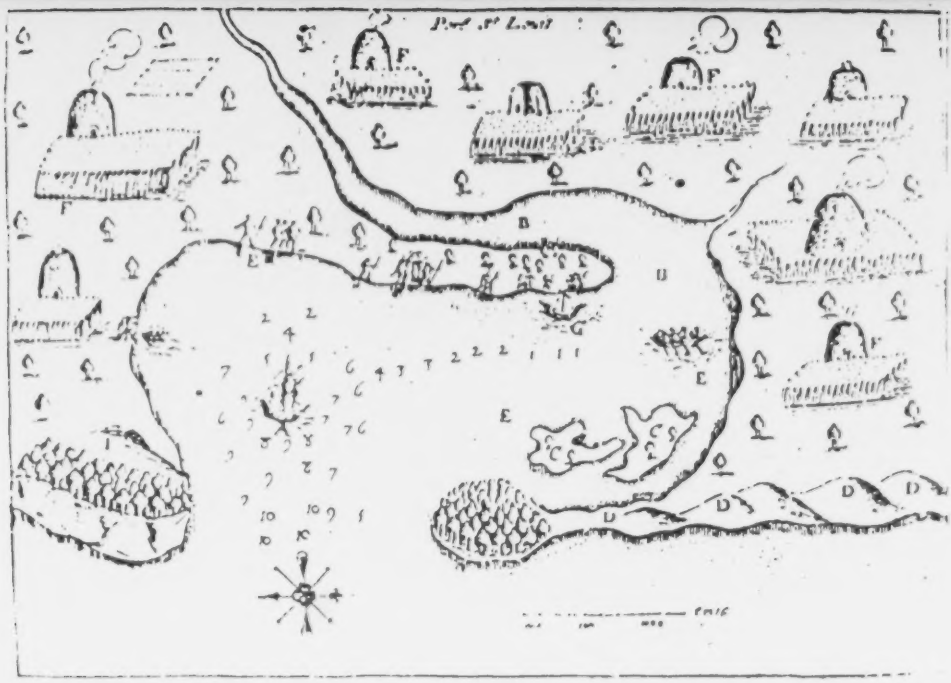
> Their food is generally boiled maize, or Indian corn, mixed with kidney beans, or sometimes without. Also they frequently boil in this pottage fish and flesh of all sorts, either new taken or dried, as shads, eels, alewives or a kind of herring, or any other sort of fish .... These they cut in pieces, bones and all, and boil them in the aforesaid pottage. I have wondered many times that they were not in danger of being choked with fish bones; but they are so dexterous to separate the bones from the fish in their eating thereof, that they are in no hazard.
>
> Daniel Gookin (1674), 1970, 15



John White

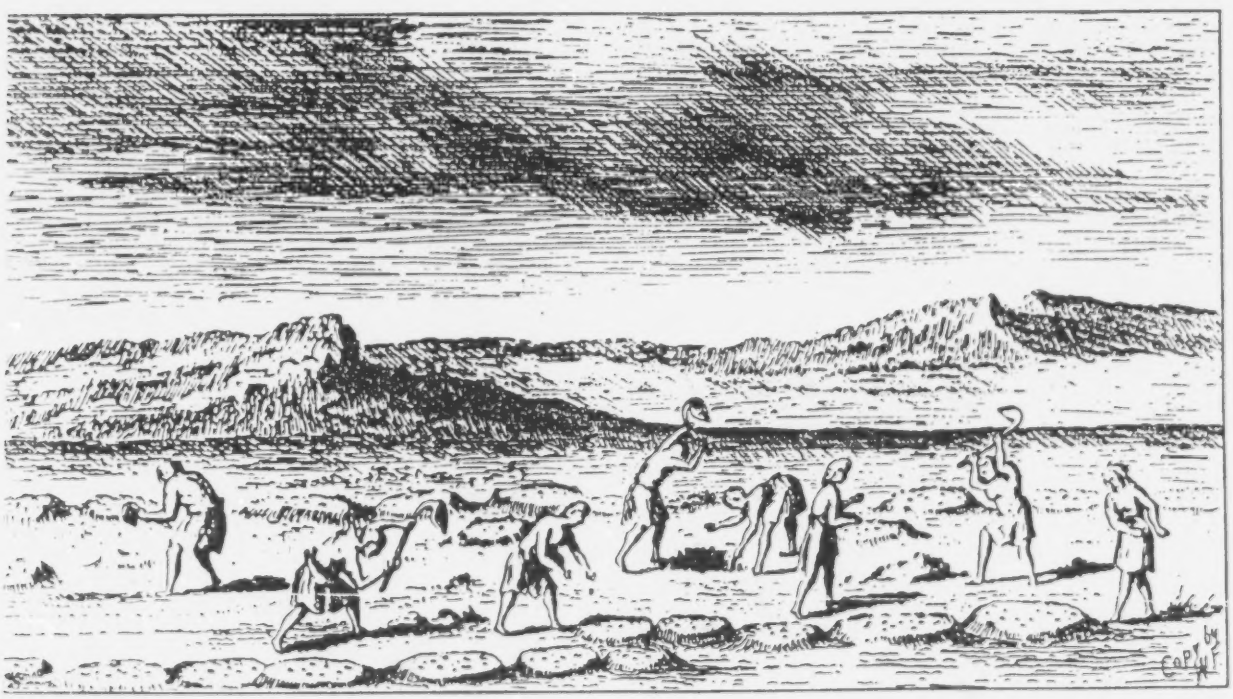
Gookin further described ways of preparing the corn with the addition of meat, roots, pumpkins and squashes, and also several sorts of nuts or masts which served to thicken it. Pounded cornmeal was made into bread by baking it in the ashes and covering the dough with leaves. A certain sort of corn meal of parched maize was called

> nokake. It is so sweet, toothsome, and hearty, that an Indian will travel many days with no other food but this meal, which he eateth as he needs, and after it drinketh water. And for this end, when they travel a journey, or go-a-hunting, they carry this nokake in a basket, or bag, for their use.
>
> (*ibid.*), 15



We sailed two leagues along a sandy coast, as we passed along we saw a great many cabins and gardens ... there is a great deal of land cleared up and planted with Indian corn ....

Samuel DeChamplain, Voyage of 1605, Voyages of Samuel deChamplain, 1604-1618



After the field is broken up the women plant the corn, keep the field weeded, and gather in the harvest .... Many Indian women continue to use the wood and shell hoes they have always had for hoeing and weeding even though English iron hoes are now available.

Roger Williams (1643) in Davis ed., 1986, 32

Background Sheet: New England Corn Legends

Nipmuck Legend

Long ago our people depended on game and wild food which made it necessary for them to be constantly on the move.

During a period when food was very scarce, a young man had a vision in which a wise crow told him about a food which could prevent the people from ever facing starvation.

The youth asked the crow where this food could be found but was told that it was such a long journey that a man would never find it.

Then the crow told the man that he would bring this food to him but he explained that crows would always follow the people because this food was one of their favorite delicasies.

Several days later the man was walking in the forest when he heard someone calling him. Looking up into a tree he saw the crow that had appeared in his vision.

The crow flew to the man's shoulder and told him to hold out his hand. Opening his beak, the bird dropped three seeds on the man's palm. They were corn, beans and squash -- the three sisters. Instructions were given for preparing the soil and placing fish in the ground to feed the seeds. This would be women's work while the men did the hunting and fishing.

The crow's descendants still visit the villages at planting and harvesting time to get their share of corn.

As told by Little Turtle, medicine man of the Chaubunnagungamog band of Nipmuck, Webster, Massachusetts. It was passed down in his family, and they consider it ancient.

Narragansett Legend

In the 17th century Roger Williams heard a similar story in southeastern New England about a crow who brought the welcome seed, "an Indian graine of corne in one Eare, and an Indian or Frenche Bean in another, from the great God Kantantowit's field in the Southwest, from whence they hold come all their Corne and Beanes."

Roger Williams (1640), in Davis, 1986

Wampanoag Legend

An elderly hunter, Mon-do-min, alone and too old to hunt, was dying of hunger and cold. He prayed to the Great Spirit for help, and before long a partridge dropped near him. Before he had a chance to eat it, a woman, lost and distressed, sought shelter in his wigwam. The old hunter tended her and gave her his last food so she could live. Mon-do-min died, and in June green shoots sprung up around his grave. The Great Spirit spoke to Mon-do-min's people and told them this plant would bring food to them for his kindness to the poor and needy, and they were told to pass on the story to their children and children's children.

Adapted from Weston (1906, 3-4)
Attributed to Wampanoag, Origin Ojibwa
(Simmons, 1986, 216, 297 n14)

Activity: Corn and Culture

Objectives: To understand the tools used, family roles and seasonal calendar for planting, harvesting and preparing corn.
To appreciate the importance of corn in Native life and its significance in cultural lifeways.
To use imagination and writing skills in creating legends about corn and culture.

Materials: Background Sheets on Corn Calendar, Historical Accounts of Corn Use, and Corn Legends; Tool Sheet.

Grades 4-8, parts adaptable for younger and older.

Activity:

1. Review the background information in terms of the introduction of corn which was relatively late in New England, during the period called Woodland. As corn slowly spread eastward from the southwest, native peoples found more and more uses for this grain and its plant parts. As a major food, it was prepared in many recipes, and also became important for utilitarian, craft and ceremonial uses. Discuss how corn made more settled societies possible and how chances for survival increased through storage of grain for winter.

2. Get ideas from students on how we know corn was important in Native People's cultural life (archeology evidence, historical accounts, and oral history passed on through generations). After hearing students' ideas, read comments from exploring and settling Europeans from the 17th century Contact period and show historic pictures. Pass out copies of The Corn Calendar. Review seasonal activities, tools used and family roles played. Younger children can make drawings for a class seasonal calendar for the wall. Older students can provide additional details on archeological aspects of tools and plant evidence.

3. How do we know corn was important in Native Peoples' legends and religious ceremonies? They did not have written history so they were careful to pass on stories word for word, which often contained factual information as well as myths. Anthropologists learn a great deal about past cultures by studying their legends and ceremonies. See how much students know about passing on legends through oral history.

4. Pass out the Nipmuck, Narragansett and Wampanoag legends about the origin of corn in this area. Read them or have students take turns reading them. Ask questions about what the stories reveal.

5. Have the students create their own legend about the origin of "The Three Sisters." Share results by having students volunteer to read their stories, or read selected stories without revealing students' names.

Or have students interpret or depict the legends through one of the following: a shoebox diorama; a poem or song; a dance; a story.

Follow-up: Study corn ceremonies and legends from other parts of the country and world to compare with New England.

Younger students can learn more about corn as a plant and its uses today. Corn is the major crop in both North and South America. On the average, Americans use the equivalent of eight ears a day. Have students draw or write about corn's many uses: for example, as a plant food for people; as feed for cattle, hogs and poultry; as non-food products, such as medicine, fuel, clothing and decorative objects.

Older students can learn more about corn and its domestication, tracing the origin and spread on maps and looking into archeological evidence. They can undertake research on scientists who have played an important role in corn classification, breeding of corn varieties, and the study of corn genetics. For example, corn was first classified in 1880 by E. L. Sturtevant of the Smithsonian Institution and his division into six types on the basis of texture and shape of the kernel are still used today: popcorns; pod corns; flint corns; flour corns; dent corns; and sweet corns. Barbara McClintock of Cold Spring Harbor Lab, Long Island, received a Nobel Prize for Medicine in 1983 for her pioneering plant breeding work on corn which led to her "jumping genes" theory. Study these and other "Corn" scientists.

Background Sheet: Food Preparation

Women were responsible for all food preparation at the campsite. They gathered, cut, ground, cooked and served it, as well as dried and stored the surplus. On hunting and fishing trips, men usually assisted in preparing meat and fish to bring back to the campsite.

Cooking utensils were few. Soapstone pots, probably carved by men, were introduced in the Late Archaic Period (late settler time) and were later replaced by ceramic pots. Early birch bark containers remained in use because they were light and durable. Liquid was boiled by heating stones in the fire, then dropping them into the liquid in the bark container. As the stones cooled, they were replaced with fresh, hot ones.

Ceramic pots were made by the women during the Woodland/Historic Period. In some areas of New England, there were good sources of clay. After contact with Europeans, iron pots or kettles were obtained through trading. The ceramic pots and iron kettles were hung up over the fire. A small, direct fire saved energy and avoided the spread of fire.

Several historical accounts report that the kettle was kept on the fire almost all the time. Natives ate whenever they felt like it, and the pot was available whenever a visitor entered the wigwam. Hospitality was offered to friends and strangers alike; provisions were made available to the poor and needy. (Willoughby)

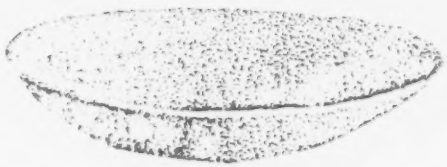
Stew was the most common meal. The pot was filled with water; meat, fish, fruit, vegetables, nuts and seeds were added and boiled together.

Meat and fish were also roasted directly over the fire on spits or wrapped in husks or clay and buried in the fire. Breads were cooked under the coals of the fire or fried, like cornbread, on a flat stone placed on top of the firepit.

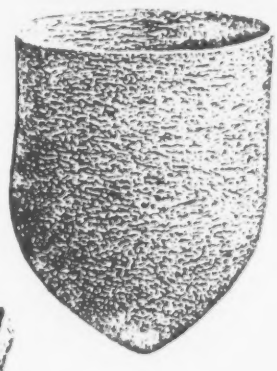
Seasonal hunting, fishing and gathering required definite storage procedures. Special smoking fires were built outdoors to preserve quantities of fish and meat. Berries and vegetables were sun-dried. In-ground storage pits, lined with stones or mats, held baskets of stored foods. Baskets of rush, bark or husks ranged in size from a pint to four bushels!

Serving utensils included wooden and clay bowls and pitchers. Wooden utensils were carved from knots or burls of trees; spoons or ladles were carved from non-splitting wood. Wood or soapstone plates were valued possessions passed on from generation to generation. Gourds and shells were used as scoops. Canes and grasses were woven into sifters. The decoration and design added to utensils reflecting their importance.

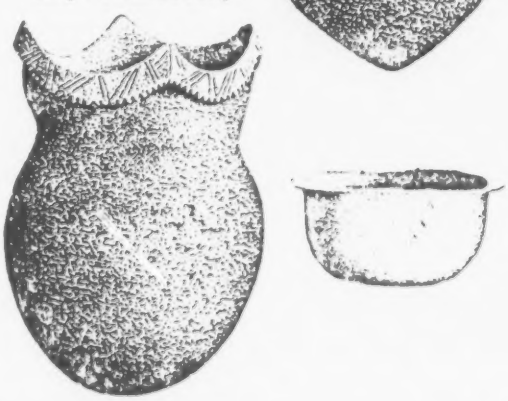
Soapstone Bowl



Wooden Container



Early Woodland Pottery



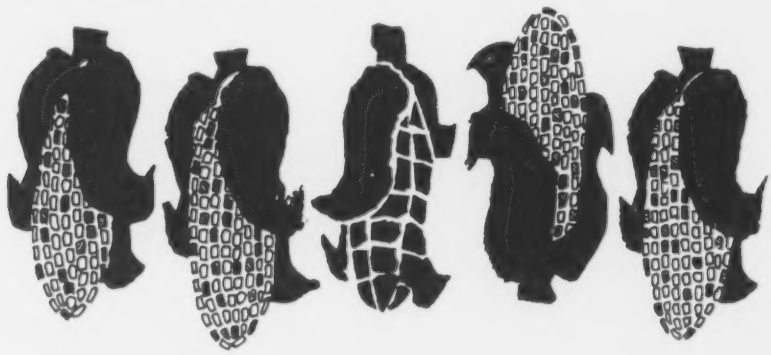
Late Woodland Pottery

Massachusetts Archaeological Society Bulletin

Background Sheet: Native American Recipes

NOKEHICK

Parched corn or "Nokehick" continues to be eaten today. Two Wampanoag women pass on their recipes in The Children's Museum of Boston book, *Wampanoag Cookery* (1974).



The Indian name for "nokehick" for a meal of parched corn was pronounced "no-cake" by the English. We always enjoyed parching corn on Gay Head. During the winter, the children always had their pockets full of it, to munch on.
We ground it up to eat with salt and sugar during the long, winter evenings.
Rachel Jeffers

Take corn kernels that are fried and off the cob, and parch them in a pan. They can be eaten that way or ground up and eaten like a cereal, with sugar and milk.
Cynthia Akins

The Children's Museum of Boston has printed recipes that blend traditional with modern ways. "Corn, beans and squash recipes that predate European settlement can now be made with canned goods and mixes from your local supermarket." Here are two corn examples:

CORN PUDDING

1 Package JIFFY corn muffin mix
1 17 oz. can creamed corn
2 eggs
1/3 cup oil
2/3 cup milk
Bake in well greased deep dish in 350°F oven for 30-35 minutes.

CORN BREAD

1 package JIFFY corn muffin mix
1 8 oz. can corn kernels, drained
1 egg
1/3 cup milk
Bake in greased square 8" x 8" pan, in 350°F oven for 25-30 minutes.

Dale Carson is a Connecticut Native who blends the old with the new. Her recipes are printed in a column of The Eagle Wing Press, and collected in a new book, *Native New England Cooking*.

CRANBERRY STUFFED ACORN SQUASH

4 small acorn squash
1 cup chopped unpeeled apple
1 cup fresh cranberry, chopped
1/2 tsp. grated orange peel
1/2 cup brown sugar
2 Tbsp. butter melted

Cut squash in 1/2 lengthwise and remove seeds. Place cut side down in 13 x 9 x 2 baking dish. Bake in 350°F oven for 35 minutes. Turn cut side up and fill with remaining ingredients, which have been combined together. Bake another 25 minutes or until tender.

Native recipes have evolved to take advantage of labor-saving devices and modern mixes. To appreciate native foods, you don't have to have grown and ground the food yourself. Joan Avant Tavares ("Ohwamasqua"), Mashpee Wampanoag, prepared two traditional quahog specialties for the Massachusetts Archeological Society meeting on October 19, 1985. The hard-shelled clam has been a staple food of the Wampanoag people for thousands of years.

QUAHOG FRITTERS

2-3 cups sifted flour
2 1/2 tsps. baking powder
Dash salt & pepper
2 beaten eggs
1-2 cups ground up quahogs
quahog juice

Mix all ingredients together. Add enough juice to make the batter heavy enough to hold the other ingredients together. (Batter should be a little heavier than pancake batter.)
Drop by tablespoons into 350° deep fat. Turn over during cooking. Drain and Serve.

STUFFED QUAHOGS

1 doz. large quahogs
1 med. onion, chopped
1 tsp. poultry seasoning
1/2 tsp. Italian seasoning
1/4 tsp. garlic powder
1/4 tsp. crushed red pepper
2 eggs, beaten
1/3 cup oil

Open quahogs or steam until slightly opened. Save juice or broth. Grind quahogs and mix with other ingredients. Add just enough juice to make mixture moist, but not soggy. (Linguica, Pepperoni, or Green Pepper may be added.) Fill quahog shells and swap in foil after closing them. Bake 350° about 20 min. (If frozen, about 30 min.)

MEATLESS PEMMICAN

1/2 c. raisins
1/2 c. peanuts
1/2 c. hickory nuts
1/2 c. dried apples
1/2 c. dried pumpkin or squash
1/2 c. acorn or cornmeal
1/3 c. honey or maple syrup

In order to make sure that the acorn or cornmeal is bone-dry, spread it in a thin layer on a cookie sheet and place it in a warm oven for 15 to 30 minutes, checking frequently. The oven should be at the lowest possible setting. Then combine the dry ingredients and either chop them with a knife or grind them coarsely through a food grinder. Add the honey or maple syrup and blend thoroughly. Divide the mixture into 1/4 cup portions, press into cakes, and store in the refrigerator for use as a high-energy trail snack.

Indians traditionally made these small pressed cakes out of shredded bear, buffalo, or deer meat combined with suet, nuts, and dried fruits or berries.

Kavasch, *Native Harvests*, 1979, 12

Background Sheet: Firemaking

Fire was an important technology in the survival and development of Native Peoples for thousands of years. The first Americans who crossed over from Asia probably knew the use of fire.

Evidence suggests that Indians made fire by rubbing two stones together -- particular stones. One of the stones was usually flint or chert which gave off sparks when struck. A good stone for striking turned out to be iron pyrite. In New England its name was "strike-a-light." It has been found in graves as a treasured item of women, who were often the firemakers at the cooking hearth. When flint was not available, two lumps of iron pyrite might be used.

The use of a rubbing stick to create fire by friction has been reported in historic literature and may be ancient. A rubbing stick with a pointed end rotated against a fire board created fire, when both were well seasoned and dry. Of elm or balsam fir, the stick was placed in a hole in a small board of hard wood like red cedar, which contained some tinder dust. Vigorous rolling of the stick between the palms created enough friction to make smoke appear. By blowing on the small coals that were produced, a flame resulted. This practice is still used today in survival situations.

A bowdrill was more efficient than hand rotation of a fire stick to create friction within a small cavity. A stick twirled rapidly on a bow spindle created sparks that dropped to nearby tinder. Blowing on the sparks helped to ignite the flames. This method probably came about after the development of the bow and arrow, and is of more recent origin than the rubbing stick.

The right kind of tinder material was important for the fire process. Dried shredded bark, forest mulch or fungus easily ignited sparks. This tinder, called punk, was kept in a special container by women for cooking, and carried rolled up in a pouch by the men for hunting and fishing trips. Europeans reported that some Indians carried smoldering punk in their pouch. Indians supposedly lined a large shell with clay and filled it with punk, especially yellow birch, until it was filled. This nearly airtight case allowed a small ember to burn slowly. (Tunis, 1979, 39) Iroquois are reported to have rolled their dry fungus within a hollow corncob for easy carrying. (Parker, 1975, 15) At Contact time Europeans brought with them flint and steel for firemaking. Natives trading for steel fire strikers became a common occurrence.

Adapted from Tunis

Activity: Preparing Native Foods

Objectives: To recognize the basic foods of Native Peoples and ways of serving them.
To appreciate the contribution of native foods to the diet of Americans today.
To prepare and taste at least one Native-type recipe.

Materials: Recipes and ingredients.

Grades 4 and up.

Activity:

1. Select one of the recipes from the Background Sheet and prepare it with your class.

Wherever possible, use Native-style utensils: stones to grind corn; baskets to sieve cornmeal; bone and stone tools to slice and chop fruits, vegetables and nuts.

Try cooking outdoors in the manner of the Native Peoples. If you do not have suitable outdoor areas, visit one of the museums and outdoor centers on the resource list which offer Native Cooking.

2. Have students prepare a collage-bulletin board in the classroom showing pictures from magazines of food products such as corn, berries, etc., that were eaten by Native Peoples.

3. Have students research labels of packaged foods to identify all the products that today contain some form of corn or other native food.

Note: These activities may be done in conjunction with corn and culture studies (corn recipes) and the food drying activity (pemmican recipe).

Be sure to conclude food preparation projects with a discussion summarizing the contribution of native foods to today's diet.

Follow-up: Attend a harvest festival of a tribal group within your state. Find out about harvest celebrations and the special foods connected with them around the world.

Learn more about traditions associated with certain foods. Read the legends of cranberry, the maple tree and other foods. If the harvest celebration of the Plymouth Thanksgiving is considered, try correcting some of the myths about it; see Native Americans Today.

Activity: Food Drying

Objectives: To learn how Native Americans preserved food for winter use.
To appreciate that many foods dried and stored by Native Peoples are still being used today.

Materials: Native foods for drying: cranberries, grapes, blueberries, apples, pumpkins, squash, jerusalem artichoke or other roots; fish for smoke drying optional.
Baskets, simple drying racks.

Grades 3-6, adapt for older.

Activity:

1. Some of the native foods listed may need to be obtained in season and frozen until needed. A dry storage place should be prepared. This activity can be done over time and in conjunction with other food gathering and preparing activities.

2. Fruits: Begin drying fruits on trays, in baskets or on racks. Students can make regular (daily, e.g.) observations of changes. Apples dry faster than cranberries, grapes and blueberries. To speed their process students can puncture the skins to let in more air. Apples should be cored and peeled. Grapes should be cut and de-seeded.

3. Meat or Fish: When large game were killed on hunting trips, or when quantities of fish were caught at one time, they were usually cleaned and smoke-dried to preserve before carrying back to the campsite. It is difficult to smoke fish or dry meat in the classroom, but samples of the finished product are available at food stores to show as examples. If an outdoor program takes place where fires are allowed, the students can assemble a drying rack as shown in the picture below, and the meat or fish can be dried and smoked.

4. Vegetables: Pumpkins, squash and roots sliced thin were also air-dried like fruits.

Follow-up: Research native foods that were dried or smoked/dried. Roots like cattail, jerusalem artichoke, groundnuts, arum and water lily were very beneficial to Native Peoples for flour and also as a vegetable. How do we use them today? Find out about current field testing of groundnuts and cattail as potential food sources.

Look into the ways foods were stored by Native Americans. From where did the term root cellar come?

Try the pemmican recipe under Native American Recipes. Pemmican is a high energy food with dried ingredients still used for hiking trips, which stores well.

C. Keith Wilbur, The New England Indians, p. 22.

Background Sheet: Shelter

Native Peoples considered several factors in selecting sites for their shelters. Protection from adverse weather was important. Usually two sites were needed since good breezes and cool temperatures were sought in summer and protection from wind and cold desired in winter. The availability of food was another consideration. Proximity to water and wetlands, fish and game habitat, sufficient firewood supply and land suitable for raising corn were additional assets. Sandy loam areas on hills overlooking a stream or pond would meet these criteria and might also serve as a lookout for enemies. A final consideration was the availability of saplings, bark, marsh grasses and reeds from which shelters were built.

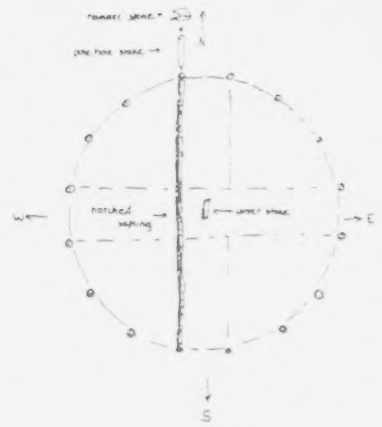
Two related types of shelters were constructed to meet seasonal needs: a lightweight wigwam at the summer site for farming needs, sometimes moved for spring fishing and fall hunting; and a more substantial wigwam or longhouse at the village site during winter.

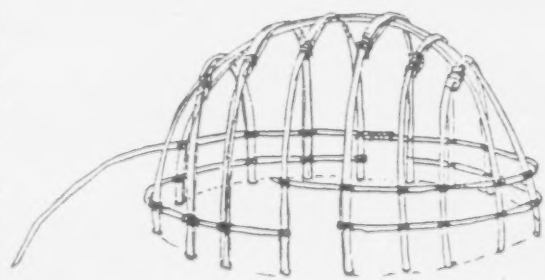
Although local building materials varied, construction methods were reported to be similar at Contact time. Saplings were dug into the ground several feet, their tops bent into a dome-shape and lashed together with cordage. This frame was covered with mats woven of grasses, usually cattail or rushes, and more saplings secured them on the outside.

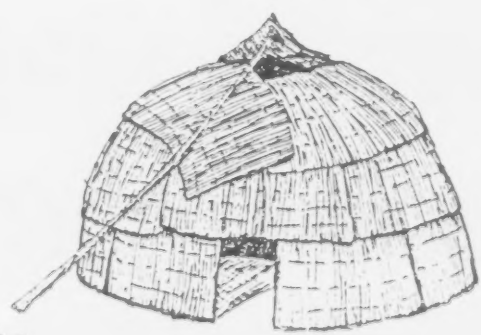
The size of the house depended on the number to occupy it. Usually only one or two families shared the small dome-shaped summer wigwam, and many of the activities, such as cooking, were done outside. The sturdier winter wigwam might be oblong or oval to hold more families. To make snug for winter, the outer covering of the wigwam was bark "shingles," and interior walls were insulated with tightly woven mats of bulrushes. They might be decorated with finely woven designs. The ground might be covered with mats and furs for bedding, or sleeping platforms built around the inside walls. Such platforms would provide sitting areas by day. Utensils, tools and clothing were stored under the platforms or hung from sapling posts. A fireplace in the center of the wigwam had a smoke hole above, which could be covered during storms.

When the winter home was quonset-shaped it was called a longhouse. Much has been written about the large Iroquois structures which represented several wigwams. A fireplace was available for each family. Less is known about Algonquian longhouses of New England. European traders and explorers were more likely to describe summer wigwams since they traveled to the New England coast during warm weather.

The shelter was considered the property of the woman. Men helped construct homes by cutting and lashing saplings, but women prepared the outer covering, interior insulation and bedding materials. As caretakers, they maintained its interior as living quarters and were responsible for moving the mats and possessions during traveling time.







83

Rita Anderson

Activity: Shelter Game

Adapted from *Boston Environment: Land and People*, by Arlene Nichols.

Objectives: To understand the effect of climate on the design and materials used for shelter of different cultural groups.
To use geography skills to locate areas where particular shelters were used during the Contact/Historic period.

Materials: Group boards (copy one for each student and a quantity for cutting into playing cards);
Map of United States;
December 1972, *National Geographic*, Vol. 142, No. 6 (Pictorial map of Indians of North America).

Grades 3-6.

Activity:

1. Using a map of the United States, have students locate the main sections of the country and discuss their climates. Explain to students that this game will involve climate and shelter. To play they must pretend there are no means of transportation and people must use materials on hand to make their homes.

2. There are two sets of game boards, each including four cultural/geographical groups. One set of boards and matching cards goes to one side of the room and the other board and cards to the other.

3. Explain the rules, pass out boards and cards and keep time. Each student gets a board on which to line up matching cards. The object of the game is to get as many points as possible by matching cards with one or more cultural/geographical group.

4. Each student draws five (5) cards to start. Give him/her a few minutes to read cards. Each should try to find a group with more than one matching card for their board. Students get a chance to trade unwanted cards. Give them three minutes in which to silently exchange with any students beside, in front, or behind them by holding up cards to trade. They are looking for more cards to add to their group on the board.

5. Each student draws two (2) additional cards and repeats step 4. Repeat again until each student has nine (9) cards.

6. Wild cards can be used in any order within a cultural group. Emphasize the importance of getting as many cards as possible in one group, but more than one group may be collected on the board.

7. Review the rules for scoring:
   1 point each for any 3 cards from 1 cultural/geographic group.
   2 points each for first 3 cards (Identification, Climate, Materials). Must have all 3.
   5 point bonus for all 6 cards from one cultural/geographic group.
   Wild card same score as its replacement.
   Subtract 1 point for each card that cannot be played on board at end.

3 in row, 1st 3 card	=	6
6 in 1 group -- 6 + 3 + 5	=	14
		20 Points Maximum for all 9 cards

8. The class is ready to declare scores. See how many have all six cards for one group. Ask for volunteers to read aloud the complete set of cards for each of the eight groups.

9. Discuss findings. Ask leading questions.
   Why were particular materials used in a particular climate?
   How long might shelters last and why?
   Which groups are most alike? Least?
   What kinds of food would be most available in these climates? Would the way they got food influence the kind of shelter?
   Why don't we use adobe in New England? Snow?

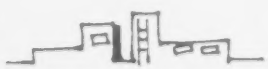
10. Play this game again to reinforce concepts and information, by having sections play the opposite board. Ask different questions to extend thinking.
   How do we differ today from earlier cultural groups in our use of the environment for heat, cooling and building materials?
   How does our different use affect the environment compared to earlier groups?
   Are there ways to save energy today?

Follow-up: Take a walk out on the school grounds and find the warmest side and the coldest; the windiest and the most protected. What are the influencing factors? Have the class decide where it would place its new home on these grounds if they were Native Peoples. Consider location, facing direction, materials available, and season of the year.

Have students build model wigwams or shoebox dioramas of shelters for the classroom. See the Shelter Background Sheet with drawings. For a full-scale wigwam outdoors, consult Simon and Wolfson (1978, 91-96) for construction plans.

Try making a story center for younger children, using one section of bent saplings with a circular base. Students can add items for the interior (see Creative Expression unit for items they can make). Use this as a "home" for Indian activities and stories.

Take field trips to see reconstructed houses or dioramas of sites. Consult the organization list for the museum nearest you with such offerings.

Early Settlers of New England	Southwest Indian	Northwest Indian	New England Indian
Salt Box Colonial 1	Adobe Pueblo 1	Plank House 1	Wigwam 1
Climate Summer: Warm Winter: Cold, snow 2	**Climate** Summer: Dry, very hot Winter: Dry, mild 2	**Climate** Summer: Mild Winter: Heavy rain, snow 2	**Climate** Summer: warm Winter: Cold, snow 2
Materials Wood (oak, maple, ash), grasses, mud and clay 3	**Materials** Adobe (mud and sand) 3	**Materials** Wood (oak, redwood, cedar), bark, skins 3	**Materials** Saplings (young trees), grasses, hides, bark 3
Construction Wood frame: wood walls; door; grass or shingle roof	**Construction** Bricks of adobe; two floors, flat roofs	**Construction** Square timber frame; cedar shingles for walls and roof; skin door	**Construction** Saplings bent over to make a dome, covered with grass mat
Location High land facing sun; protection from wind	**Location** On mesas, in canyon walls	**Location** Near hunting, fishing grounds	**Location** Near water for fishing, travel
Climate Control Center brick fireplace; wood burning	**Climate Control** Windowless to keep sun out, cooler below; outside ladder 	**Climate Control** Center fire pit; opening in roof for smoke	**Climate Control** Wood burning fire pit; air through roof hole; opening in roof for smoke
WILD CARD SCORE CARD	**WILD CARD SCORE CARD**	**WILD CARD SCORE CARD**	**WILD CARD SCORE CARD**

Southwest Indian	Southeast Indian	Plains Indian	Arctic Eskimo
Navajo Hogan 1	Seminole Summer Shelter 1	Teepee 1	Winter Igloo 1
Climate Summer: Hot, arid Winter: Warm 2	**Climate** Summer: Hot, humid Winter: Warm, rainy 2	**Climate** Summer: Hot Winter: Cold, snowy 2	**Climate** Summer: Short, warm Winter: Long, severe 2
Materials Wood, grass, sod, mud 3	**Materials** Palmetto wood, palmetto leaves 3	**Materials** Wood poles, hides 3	**Materials** Hard, packed snow; loose snow 3
Construction Wood frames; wood walls, door; grass or shingle roof	**Construction** Square frame; leaves cover top; sides open; can be up on legs	**Construction** Wood poles form cone frame; covered with buffalo hides	**Construction** Blocks of hard snow fitted together in dome shape; loose snow fills cracks
Location Lowland protected by hills, canyon; door toward sun, away from wind	**Location** High, dry land or on platform above water; near summer food	**Location** Level, drained ground; south-facing door away from winds	**Location** On snow, near hunting, fishing grounds
Climate Control Thick walls of mud; no windows; keeps out heat in summer and cold in winter	**Climate Control** Sides open to summer breezes; covered roof against rain	**Climate Control** Center fire pit; hole at peak for smoke; in summer sides folded back for more air	**Climate Control** Thick walls; tunnel entrance traps cold air; fire pit or seal oil lamp for heating and light
WILD CARD SCORE CARD	**WILD CARD SCORE CARD**	**WILD CARD SCORE CARD**	**WILD CARD SCORE CARD**

Background Sheet: Clothing

Men hunted and trapped animals for furs and skins to be made into clothing by the women. Women cured animal skins by removing the inner fat with a flesher or large stone scraper. They removed the hair with a smaller stem scraper. The skin could be dried and used as rawhide. If soft leather was needed for clothing, the hides were further tanned and stretched on a frame. It might take several days of rubbing, soaking, scraping, drying and smoking to prepare. The tanned leather was then sewed together using a bone or stone awl and animal sinew as needle and thread.

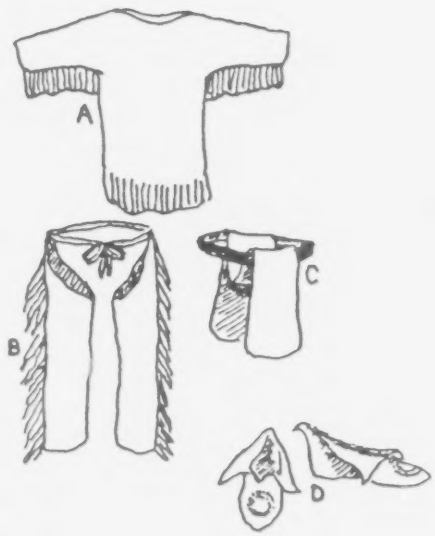
Leggings, mantles, skirts, breech clouts, moccasins and other accessories were made from hides. Deerskin was commonly used. Other skins used were: bear, elk, moose, beaver, otter, mink and raccoon. Some skins had special purposes, such as snakeskins for belts.

Men wore hip-high leggings attached to a belt for warmth and for travel through the brush. Women wore a shorter form tied below the knees. (Wilbur, 1978, 80-83) In warm weather the breech clout was often worn alone by men. This skin covering was hung from a belt with flaps in front and back. Very young children did not wear clothing unless it was cold, when fur robes, shirts and leggings might be worn. (Wolfson, 1986)

Mantles were capes which hung over the left shoulder and under the right arm. Men wore a whole deerskin or bearskin with the fur worn on the inside for winter. These mantles might also serve as bedding at night. For warmer weather shorter mantles were made with the fur removed and from grass or feathers, the latter better protection against mosquitoes. Sometimes old men made intricate feather mantles as a specialty. A woman's mantle was fuller than the man's and might take two hides.

Decoration of clothing with color and adornment was always important, but greater care was taken with ceremonial clothing to add special stitching and accessories. For example, leggings were fringed and sometimes decorated with a gaiter. Other accessories included headdresses, combs, bands, breastplates and jewelry. Color was added for ceremonies. They painted their bodies and dyed materials used to adorn clothing such as shells, seeds, feathers and quills. Special stitching, weaving, and embroidering might also enhance appearance.

Today Native People may wear ceremonial clothing at powwows and other Native gatherings. They prefer the term "regalia" to the commonly used term "costume," which has a party connotation rather than a serious one.



Little Turtle

A. Leather shirt fringed
B. Leggings fringed
C. Breech clout held in place by a belt
D. Moccasins

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General Activities: Clothing

1. Make a pictorial chart of clothing worn by Native Peoples, showing the plant and animal sources used to make them.

2. Investigate the relationship between Native Peoples and animals, including special ceremonies or traditions that relate to hunting or trapping. Animal furs and skins were especially important for clothing. Some parts of animals were worn as good luck omens.

3. Do research on the way Native Peoples decorated their clothing and their bodies. Compare everyday decorations with special designs and colors used in ceremonies.

Colors for clothing and the body were derived from animal, mineral or plant dyes. A favorite color was red from hematite (iron oxide in rock), and black from graphite (in rock or plant dyes) was also widely used. The color would be rubbed on with bear grease which also protected against cold and insects.

See the unit on Creative Expression for related activities on the use of dyes, decoration with embroidery, shellwork, beadwork and quillwork.

4. Have students work on leather. Make needles (awls) from bone (see Wolfson reference) and use twine or embroidery thread. Decorate a piece of leather with natural materials. Find patterns for making shirts, dresses, mantles, moccasins. Imitation leather or cloth can be used as a substitute for real leather. See leatherworking under Creative Expression and check the A/V list.

5. Belt use and construction: Find out all the ways belts were used (e.g., for carrying a pouch, knife or other tools, arrow quiver and other practical ways). Look for pictures of belts and their decorations. Have students make designs for belts, including decorations with beads, fibers, seeds, shell or other materials. See if the art teacher can assist with a belt construction project as a final activity.

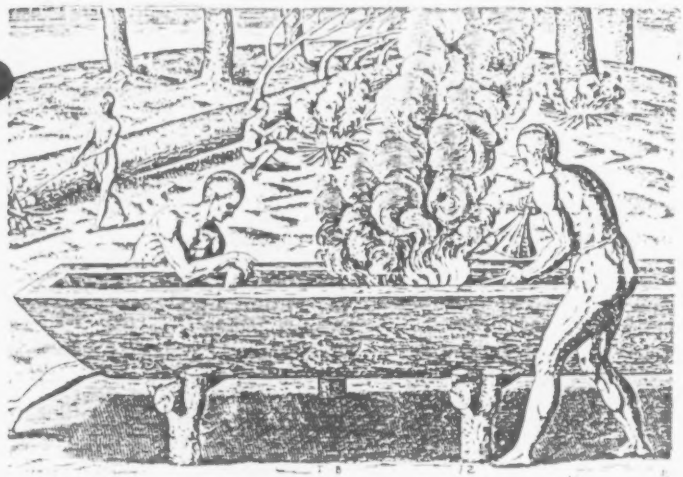
6. Ceremonial headdress: Look up the kinds of headdress used in New England, and find out if there were other special clothes for ceremonies. The Plains feather headdress is most commonly shown in pictures of ceremonies, but was not used in New England.

7. (For older students) Undertake a research project or role play study on the "Fur Trade." What did it mean in terms of Indian-European relationships and Indian-animal relationships? Europeans who came to America to trade or settle were greatly impressed with the men's ability to hunt and trap animals and the women's ability to prepare the skins. Because of the market for men's beaver hats in Europe, beaver was eagerly sought in trade with the Native People. Among items traded for these furs were European blankets which Natives wore as mantles. Before long European cloth began to replace native fur and leather. For further background information, check the references under Basic Needs.

Background Sheet: Transportation

Rivers were the main highways of New England for thousands of years. As villages grew in number and size, and connecting trails became more common, waterways remained important for food supply routes and for long trips. Water travel was done in two kinds of boats: dugout and bark canoes.

The dugout canoe was the older variety, and the most common boat of southern New England. It was constructed from the trunk of a tree, usually a large white pine, although elm or oak were also used. After the trunk was stripped of bark and limbs, it was hollowed out through a burning and scraping process. The resulting canoe was durable and safe and could carry numbers over great distances of water for hunting, fishing, or war. Verrazzano was impressed that 10 or 12 men "may sit commodiously" in the dugout canoe and use short oars in the sea, "without any danger with as great speediness as they wish." No iron or metal tools were needed to make these boats because "they help themselves with fire, burning so much of the tree as is sufficient for the hollowness of the boat." Champlain had never seen a boat of this kind, and he thought it took great skill to build and navigate them. (Viereck, 1967, 18, 20)



John White

The bark canoe was lighter for portaging from stream to stream, and was strong enough to carry heavy loads and not tip over. Better steering in swift water was possible because it allowed paddling in the direction headed. It could be small enough for a single paddler to navigate in fast-moving water or large enough to carry a fishing group or war party to its destination or to move a family and its belongings from one river village to another.

Birch bark canoes required great skill and patience and took longer to construct than the dugout. The men usually stripped and rolled the bark and constructed the frame and wooden parts, while the women sewed the bark and sealed the seams with spruce gum. The bark preferred for construction was from the canoe or paper birch tree, because it was tough and thin and peeled off in large sheets when the sap was flowing in the trees. Stripped, rolled and kept wet until the frame of cedar was ready, it sewed easily with cordage, usually roots of black spruce. The bark was then stretched around the frame. Seams were waterproofed with black spruce resin. The ribs, crosspieces, gunwales and other wooden parts were made from the best available wood, usually northern white cedar or hard maple.

English explorer Martin Pring was so impressed with the workmanship on these canoes that he brought a 60-pound, 17-foot-long example home to Bristol in 1603. Two years later George Weymouth viewed bark canoes on his travels from Maine to Massachusetts and his men claimed "they far exceeded any that ever they had seen." (Viereck, 1967, 20)

Native People were strong walkers and runners who could cover great distances by foot. They carried loads in packs upon their shoulders and backs. Moccasins made the journey over rough trails easier, but bare feet were common, especially in the summer, when their soles would become hardened. Roger Williams said in 1643 that some "particularly excellent runners can run eighty or one hundred miles on a summer's day; and back within two days." The swift-footed Indians he described were brought up as "runners from the time they are born," and practice running races. (Davis ed., 1986, 26)

If travel became necessary in winter, snowshoes were worn. This footwear developed quickly in the northern sections where deep snows made travel difficult.

Trails were generally just wide enough for one person, except in burned-over areas. These paths criss-crossed the countryside of New England, connecting villages with falls and other resources and with each other. When Europeans arrived, they settled along coastal native paths, and utilized major pathways. It was easy for the white settlers to get lost when off the main trails, however, and they considered the inland area a vast wilderness. In those first years they relied on Native guides for exploring or hunting trips in the woods.

General Activities: Transportation

1. Make models of dugout and birchbark canoes. Research how dugout and birchbark canoes were constructed. Find out how the work was shared by men and women. For details on construction, see Wolfson and Wilbur pictures, and videos on canoe building.

2. Visit museums and outdoor centers that have reconstructed canoes. Check museums in the Directory.

3. Research waterways of your river basin. Figure out the best water routes to resource locations. Try to find old maps that show the streams as they were before damming, channeling or filling in. Combine related geography activities under "Reading the Landscape."

4. Read the story "Paddle to the Sea" to dramatize the way waters connect and flow to the sea. The Children's Museum rental kit by the same name recreates this story using replicas of Indian travel materials, trade items and maps, with a teacher's guide.

5. Locate information on Native trails of your area. (See Russell, 1980; consult state historical commissions and archeological societies.) Try to determine which trails have continued as roads to this day. Native trails usually followed the natural terrain and were not often in a straight line. As roads became straightened, sometimes sections of the old paths remained.

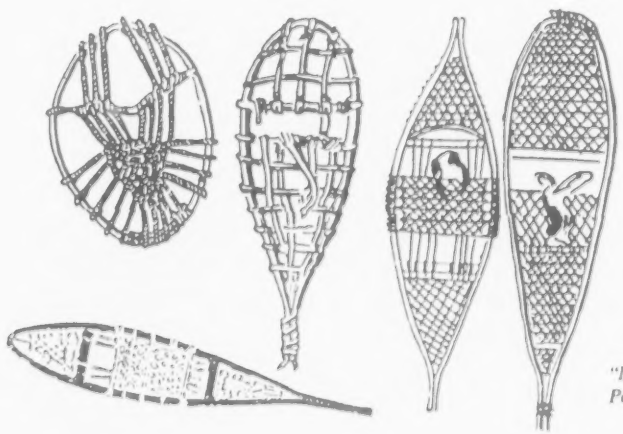
6. Winter travel: look into the development of snowshoes from their spread from Central Asia 6,000 years ago to northern North America to those used today -- from wooden plank types to metal frames. Discuss reasons for development of different types; e.g., where snows are deeper, a wide, round, bear-paw type is favored; in frozen water routes, a longer, narrower type is favored.

Consider ways animals adapt to deep winter snows and the difficulty of traveling: the snowshoe rabbit has large hind feet; the bear stores fat and goes into a deep sleep; deer gather in protected places and trample down pathways.

Look into making snowshoes. (See references to video on snowshoes.)

Bring examples of snowshoes into the classroom and invite knowledgeable outdoorsmen to talk about them.

Discuss other methods of winter travel: toboggan, skis, and sleds. Today the skimobile is a major form of winter transportation in northern New England and Canada. How has it affected the economy and life styles in these areas?

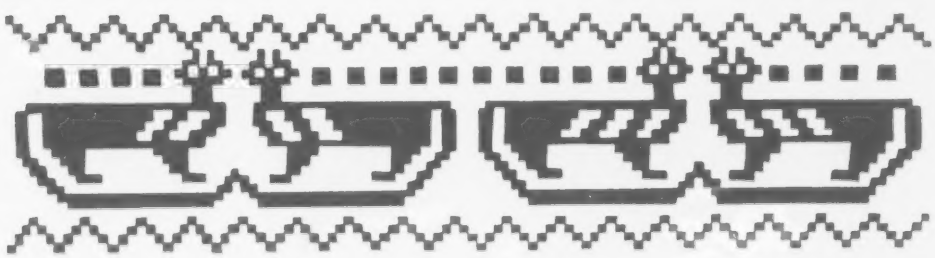


"Indians on the Move,"
People of Native Ancestry

IV. CULTURAL LIFEWAYS

Basic Relationships

The aspects of culture least visible through archeology -- social organization, spirit life, language and lore;
The importance of family and kinship groups in structuring society and defining roles;
Views of spirit life and symbols from a Native point of view;
The significance of the oral tradition and stories, music and dance in Native "history";
Activities for students to study these traditions, hear stories and music, and try out language, song and dance.



Background Sheet: Political and Social Organization

With assistance from Shirley Blancke, Archeologist

Information on early tribal, community, and family organization for New England Algonquian people comes primarily from the inferences of various branches of anthropology. Linguistic studies suggest the prehistoric peoples of New England shared a common language for over 3,000 years. Archeology uses ethnographic analogy, similarities to known cultures, to interpret political and social organization in the past. Historical accounts, written after Europeans arrived four hundred years ago, are also used, but need careful anthropological criticism because of European misunderstanding and bias against the Native cultures.

Band Organization

Bands are basic to hunting and gathering societies. Bands usually consist of extended families of no more than 25 people to move easily in pursuit of game. When bands become too big, they either split in two, or some members join another band. Band membership is determined more by practicality than by kinship. Women usually move to their spouses' band at marriage (patrilocality) because bonding of the male group is important for a successful hunting task-force. Bands are egalitarian with all members contributing to decision-making, but temporary leaders to organize the hunt are chosen on the basis of ability. (The classic text on band organization is Elman R. Service, *The Hunters*, 1966, Prentice-Hall Inc., N.J.)

Tribal Organization

Tribes are organized principally on the basis of kinship and usually practice agriculture. Families are joined in lineages, groups of families which trace descent from a common ancestor. Lineages live in village communities (usually more than one), and villages are grouped in regional confederacies. The lineage is the basic organizational unit. It carries out economic, political, and religious tasks. These tasks are not carried out by separate economic, political and religious organizations as in a state system. Lineages are patrilineal when descent is traced through the male line, and matrilineal when through the female. When it is traced through both they are called cognatic. Lineages are sometimes referred to as clans. They are usually exogamous, i.e., one marries outside the lineage.

The general term tribe covers a broad range of different tribal organizations. At one end of the scale is a loose association of lineages or clans in an egalitarian, decentralized segmentary tribe with leaders who may be appointed on the basis of descent but who depend largely on personal ability for their influence. At the other is the chiefdom, a much more complex hierarchical society with ranks of greater and lesser leaders and a powerful chief at the apex of the organizational pyramid. (The classic text on tribal organization is Marshall Sahlins, *Tribesmen*, 1968, Prentice Hall Inc., N.J.)

Clans in New England

Algonquian clans were not described by the 17th century European sources. There is some indication that the leaders (sachems) were chosen through patrilineal descent, but it is likely there was no fixed inheritance system and the choice was on the basis of ability. They could be male or female, and several female sachems are noted figures in Algonquian history. Nineteenth century informants said the Mohegans had cognatic descent and the Narragansetts matrilineal.

Today Algonquian clans in southern New England are usually matrilineal, and clan-mothers who keep track of lineage information play an important role in the appointment of chiefs. In northern New England clans are cognatic (Maliseet-Passamaquoddy) and patrilineal (Western Abenaki). There are no data for the Eastern Abenaki. Clan symbols or totems (turtle, bear, etc.) are used when the original ancestor linking lineages has been forgotten, and it binds families into an exogamous group. Such family groups are sometimes referred to as bands.

From Band to Tribe in New England

Since the Natives of New England were hunters and gatherers for most of their history, egalitarian principles of band organization were deeply ingrained. Band territories were river valleys. Agriculture was adopted late, after 1000 A.D., and tribalism did not develop as far in the direction of ranked hierarchical societies as in many other places.

Early European explorers identified the village as the basic political unit in a tribal system. These villages were grouped into territories under sachems or sagamores (chiefs) and usually several sachemdoms were united under a grand or major sachem. Sometimes they formed confederacies for economic, political, or military advantage. The most highly organized alliance in the Northeast was the Iroquois Confederacy which impressed colonial leaders and was copied by them.

Southern New England Sachemdoms

The sachemdoms of southern New England at the time Europeans arrived were probably closer to the segmentary tribe than the chiefdom, although the Narragansetts, like the Iroquois, had some ranking, a characteristic of

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chiefdoms. It is impossible to be precise about this because of bias in the European sources. The Europeans' only experience was of hierarchical state systems with kings and nobles, and they portrayed the Native societies in that way.

It is also likely that Native organizations became more hierarchical during the 17th century through contact with Europeans. The fur trade and use of wampum for currency encouraged greater power for those sachems controlling the beaver furs and wampum, and caused them to try to extend their territories. The collection of tribute changed in nature from a tribal purse to acquired wealth for the chief. As guns and other European trade items became prized, more internecine rivalry and war among the sachems resulted.

Narragansett Sachemdom

Roger Williams described the Narragansett as a royally ranked society, but William Simmons in *Spirit of the New England Tribes* recently modified that picture. The Narragansetts were ruled by a pair of sachems, an older and a younger, who were patrilineally related, but not necessarily father and son. A council of greater and lesser sachems, elders, and probably medicine people, participated in all important decisions concerning protection, land allocation, collection of tribute to provide for the poor, and the punishment of wrong-doing.

Massachusetts, Pawtucket, and Wampanoag Sachemdoms

Matthew Mayhew for the Martha's Vineyard Wampanoags, and Daniel Gookin for the Massachusetts and Pawtucket tribes of Massachusetts Bay, while using the analogy of the royal state, made the very important observation that the sachems depended on personal leadership qualities for their influence, and their followers could and did change leadership at will. Such flexibility is typical of a segmentary tribal system. In such a system the subchiefs were a council of clan-heads or respected elders who gave the major or grand sachem advice. The chief's position was that of first among equals rather than ruler.

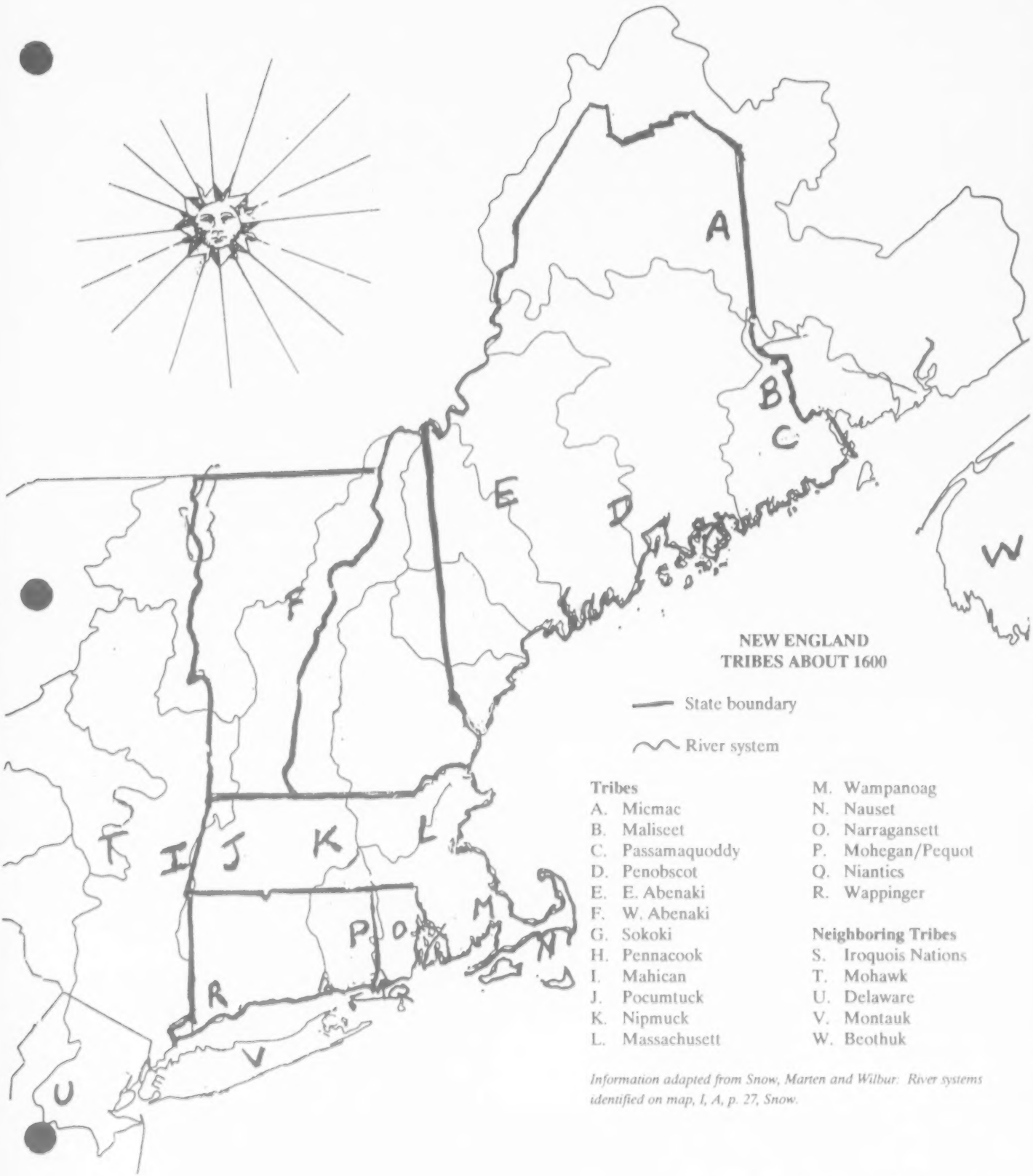
Northern New England Confederacies

Historical evidence for the Eastern Abenaki and Maliseet-Passamaquoddy described confederacies of sagamores under a leader who was first among equals. The Western Abenaki had dual chiefs whose prestige rested on personal powers.

Present Organization

At the present time Algonquian sachems have tribal councils who assist them in the administration of tribal business, with councils of elders, clan-mothers, or others playing important roles. Elders are older people with wisdom and experience who earn the respect of a tribe or group. Medicine people, in the past known as powwows, are primarily spiritual leaders involved in healing and in tribal or group ceremonies. However, they also sometimes filled and still fill political roles as chiefs or advisors to chiefs.

Today the term nation is preferred to tribe, but the terms are used interchangeably (e.g., the Penobscot Nation). Native nations have insisted on their own sovereignty in order to deal with other nations, such as the United States of America. They have treaties guaranteeing their sovereignty which have not always been honored.



NEW ENGLAND
TRIBES ABOUT 1600

State boundary

River system

Tribes

A. Micmac
B. Maliseet
C. Passamaquoddy
D. Penobscot
E. E. Abenaki
F. W. Abenaki
G. Sokoki
H. Pennacook
I. Mahican
J. Pocumtuck
K. Nipmuck
L. Massachusett
M. Wampanoag
N. Nauset
O. Narragansett
P. Mohegan/Pequot
Q. Niantics
R. Wappinger

Neighboring Tribes

S. Iroquois Nations
T. Mohawk
U. Delaware
V. Montauk
W. Beothuk

Information adapted from Snow, Marten and Wilbur. River systems identified on map, I, A, p. 27, Snow.

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Worksheet: Political and Social Organization

About how long has the Algonquian language been used in New England?

When did European reports about Native society begin to be recorded?

Why must these reports be read with caution?

How are bands usually organized?

Tribes are usually organized on the basis of lineage. Describe:

patrilineal

matrilineal

cognatic

What is the difference between a segmentary tribe and a chiefdom?

Who might serve on a tribal council today?

What do Native groups prefer to be called today? Why?

List the major New England tribes from the reconstructed map of 1600 as described on previous page.

Background Sheet: Family Roles and Territories

Work roles were clearly defined within a family. Specific tasks which were the responsibility of women included gathering, planting, harvesting, cooking and storing food; gathering firewood; child care; and care of the wigwam or longhouse, which was considered her possession. They generally crafted clay pottery, leather, beadwork and basketry.

Men's tasks included preparing the land for planting, cutting wood, hunting, fishing, constructing canoes, palisades and other structures; and trading. They were skilled at toolmaking, carving soapstone and woodworking. Although they were not the farmers, they did grow tobacco which they considered sacred to men. The defense of family and community was their responsibility.

Children assumed tasks early, but they were allowed to be children in many respects, and were treated with great affection and patience. Native children were encouraged to be bold and to explore. Discipline was by reasoning and quiet disapproval rather than corporal punishment and sermons. The Europeans thought Natives were overindulgent, preferring to treat their children as small adults needing to learn Puritan discipline and stoicism.

Native children were gradually given chores. Young ones watched crops or assisted in gathering food and grasses. As they became older, girls helped their mothers with household or garden work and boys trained to hunt, fish or make tools.

Older people, called elders, held an important place in family society. They directed the children in tribal ways and passed on stories and traditions. In the larger society elders were sought out for their advice and wisdom.

Europeans saw the Native women's role of planting and tending crops as degrading and they thought women did all the work. The Native men were viewed as lazy because they did little work within the wigwam or at the campsite. Europeans did not appreciate that Native men often worked several days straight hunting and fishing away from the campsite, and when they came home they rested. The Native people likewise thought the white men treated their own women badly, because European women were not as free to do some of the things the Native women did. The two cultures saw each other's family roles from different perspectives.

In the Native culture the kin groups were bound together in friendship within a territory. The band, clan, or sachemdom territory provided a loose coordination and unity. In time of war or other crisis, however, these groups could provide the basis for the political unity of a larger territory.

Families joined together during certain times of year within their tribal territory. In northern New England they banded together in the summer when there was enough food, and in winter split up to hunt. In southern New England families tended their own fields separately in the summer and gathered together during winter months, having ample stored corn. There were also special communal activities during fish spawning time or harvest time, when marriages might be arranged or trading take place.

Family groups adhered to traditions of customary use of certain territories, but within those territories an area abandoned by one family could be used by another. Land was not inherited and was not "owned" through deeds as in the English legal sense. The English thought they had a right to "vacant" land if it was not cleared for farming. Since Natives depended on availability of natural resources, they moved seasonally for hunting, fishing and gathering. Lands within band, clan or sachemdom territories might be vacated temporarily and seem "vacant" to the colonists.

This different sense of territory brought about cultural conflict between Natives and Europeans. The English forced the creation of fixed tribal areas that became increasingly smaller, making the continuation of traditional kinship territories with seasonal movement more difficult during the colonial period. The absence of deeds and proof of continual occupation of traditional lands have made it extraordinarily difficult to prove ownership of lands by Natives in "American" courts today. See Native Americans Today.

C. Keith Wilbur, The New England Indians

Activity: Elders

From The Nipmuck Path

Objectives: To use interview techniques to learn of the contributions and lifestyles of older family members.
To examine ancestral roots.
To write a biography.

Materials: Question Guide for Interviews
Classroom world map (optional)

Grades 3-5.

Activity:

1. This activity comes from the Nipmuck Chaubunnagungamog Band (Dudley, Massachusetts area) whose children are taught to respect their elders and indeed learn much about their culture and heritage by listening and talking with older family members. Through class discussion, students may want to share how they have learned about their own family background or culture. Encourage students to talk about older family members (grandparents, aunts, uncles, etc.) or older friends who influence their lives.

2. One way to find out more about people is to conduct an interview. Ask students to think of one older person they would like to interview. Students will make individual lists of questions, the class will develop a list of questions, or they may use the suggested worksheet of questions which follows.*

3. Give students the homework assignment of interviewing an older person. Students should write down the responses given to them. If some students have access to tape recorders, their interviews could be taped.

4. Interviews may be brought in to share with other classmates or students may use their notes to write short biographies. Interviews and biographical portraits can be illustrated, displayed or compiled in one booklet.

5. Students who were able to discover their ancestral roots may wish to mark or show these places on a world map. A bulletin board display could be developed around the theme of family elders. Students may wish to bring in photographs of their grandparents or other ancestors to further reinforce the importance of elder members to the family unit.

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* Other suggestions and techniques for interviewing can be found in the book: *Instant Oral Biographies*, William Zimmerman, Gaurionex Press, Ltd. Publishers, New York, 1982.

Worksheet: Guide for Interviews

Adapted from The Nipmuck Path

Name of Interviewer:

Name of Person Interviewed:

Relationship to Interviewer:

Date:

---

1. Do you know from where your ancestors came?

2. When you were growing up where did you live? What do you remember about that place?

3. What was life like when you were growing up? Was it different than today? How was it different?

4. What was your school like? What did you enjoy about school? What didn't you enjoy?

5. What games did you play when you were a child?

6. What was your family like when you were a child? What do you remember about your parents? Your grandparents?

7. Were there any special places your family visited?

8. When you were growing up what kinds of things made you happy? What made you sad?

9. What is one experience you remember that really changed your life? What did you learn from that experience?

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General Activities: Family Relationships and Territories

1. Review the Corn Calendar from the point of view of family tasks. (See Basic Needs.) Assign roles and act out certain activities involving all members of the family. Students can write out brief scripts or pantomime or signs could be used to identify selves and tasks. See information on signs under Language in this section.

2. Family roles today: Have students make a chart of the responsibilities within their own families. Discuss these charts to see if there are any major tasks shared by the students today. Compare roles and tasks of families today with those of Native peoples as described in the Background Sheet. What accounts for the many differences?

3. Nature's Families: Compare human families with some of nature's families to see similarities and differences. Look, for example, at the eagle family; deer family; others suggested by students. Examine highly socially organized animals, such as bees, ants, wolves. Why would Natives have studied the wolves carefully?

4. Naming Ceremonies: Find out how this important Native ceremony continues in many tribes today. (See reference for *The Nipmuck Path*.) A child may initially be named by family and tribal members. As he/she grows old enough to have a "vision quest," he may see an animal in a vision, and its name is taken as a protector and inspiration. Compare to the way your family chooses names.

5. My Family in Sign Language (From *People of Native Ancestry*): In days gone by, many of the Native Peoples moved from place to place following game. When people from different tribes met there was a need for a way to communicate. A system of sign language gradually developed; this sign language became the universal language. Have children learn the signs that refer to family members:

Father:	Close the right hand; touch the right side of the chest with the hand several times.
Mother:	Close the left hand; touch the left side of the chest several times.
Old:	Bend the body forward slightly from the waist; put the right hand forward as if holding a staff; move the right hand up and down while holding the left hand on the back above the hip.
Grandfather:	Combine the signs for *old* and *father*.
Grandmother:	Combine the signs for *old* and *mother*.
Man:	Hold the right hand in front of the chest with the index finger pointing up; raise the hand in front of the face.
Brother:	Touch the lips with the index and second fingers; move the hand straight out from the mouth. Now make the sign for man.

6. Indian Social Organization and Territories: The Children's Museum kit, "We're Still Here," has a role-playing activity under "Summer" in which King Philip and his councilors discuss Indian-White relations. The differences in social organization and land attitudes are revealed through background information and situation cards. See Curriculum references.

Background Sheet: Spirit Life

The Native Peoples have a rich spiritual heritage, and their beliefs have been practiced daily as a way of life. Knowledge about past spiritual ways comes from European reports, stories copied by historians and ethnologists, and traditions carried on by present day Native Americans. Most early Europeans, however, considered the Natives to be heathen because they did not share Sunday as a sacred day and there was no scripture or formal creed in the Christian sense.

Archeology has revealed burial sites, cremation cemeteries, mortuary practices and associated traditions. Since Archaic times, grave goods were generally interred with the body, indicating a belief in the afterlife. Burials have been analyzed in an effort to determine age, physical conditions, sex and status of the deceased to shed light on ancient social structure and health. Bodies were usually buried in a flexed position facing the southwest. This position coincides with the oral tradition that the home of the Great Spirit, Cautantowwit, was in that direction, and souls might journey to find a home there.

Early archeological fieldwork involved the excavation of many burial sites. This practice has been condemned by Native Peoples as sacrilegious. Most people concerned with Native studies today agree that burial sites should not be dug up. When bones are unearthed in a salvage excavation, they should be reinterred under conditions agreed upon by Native groups speaking in behalf of ancestral peoples. Legislation to protect Indian graveyards is being considered around the country today, and some has already been enacted.

The Europeans were confused by the several names for the Creator and several categories of lesser spirits whom they mistook for gods. Their God was called Cautantowwit, Kehtean, Tabaldak and other Native names (translated Great Spirit by the English), the Creator and ruler of the world and afterworld. An important spirit known as Hobbamock or Cheepi originated from the souls of the dead and inspired fear. Hobbamock gave powers and gifts to chosen ones such as powwows (medicine men) to whom he appeared in visions and dreams. The guardian spirits, or manitous, also appeared in visions and dreams and provided protection. Representing animals, forces of nature, etc., they were the most numerous. There were giant culture heroes named Wetucks, Maushop, Nannabush, Orizabo or Gluskap who appeared in legends and stories to explain events. And finally, there were little people like elves, who had special power. Called Mikumwess in Penobscot, Kiwalatamosisuk or Dgojogeh in Wabanaki and Pukalutumush in Micmac, they were helpful and clever and were often heroes.

The role of lesser spirits or manitous has not been clearly understood. Some Europeans likened the guardian spirits to devils. Roger Williams said he had been given names of at least thirty seven gods in the Narragansett culture. "Whenever they see some excellence, either in men or women or in birds, animals or fish they exclaim '"Manittoo'.... He is a god." (Davis, 1986, 54)

The role of powwows or medicine men has also been interpreted differently, according to the tribe described and the bias of the reporter. Roger Williams saw powwows as important to Narragansett ceremonies, which they began by "offering prayers, and leading dances" which the people would follow. Christian missionaries saw the powwow as a devil carrying out pagan practices which they wanted replaced. Gookin reported that powwows were

> partly wizards and witches, holding familiarity with Satan, that evil one; and partly ... physicians, and make use, at least in show, of herbs and roots, for curing the sick and diseased .... These are sent for by the sick and wounded; and by their diabolical spells, mutterings, exorcisms, they seem to do wonders. (Gookin, 1970, 20)

Little Turtle

There were no medicine societies here for medicine men who cured by ritual ceremony, as in other parts of the country.

Powwows as spiritual leaders and healers were not appointed or elected. There might be more than one medicine man or woman in a tribe, and it was usually the oldest medicine person in a group who was called upon to advise the chief and conduct sacred ceremonies. Even though women were known to hold this role historically, there were certain sacred activities only for men. An older medicine person often felt the responsibility to take in as an apprentice a younger person who evidenced spiritual gifts.

An historical perspective of Native spiritual beliefs as seen through the eyes of contemporary Penobscot people is described below:

> To us, the whole natural world was sacred. Our survival depended on the survival of everything else. We understood that everything in this world was connected to everything else. In fact, we thought of animals as our relatives. We practiced conservation in our hunting of game. We did not kill young animals and took only what we needed. We gave thanks to the spirit of every animal and plant we needed to kill for our use.
>
> Most early writers could not see the spiritual side of our lives. When they saw some of our spiritual practices, they called us "superstitious" or "pagan," just because we were not Christian. Because we saw everything as sacred, the Europeans thought we worshipped many gods. In fact, we recognized only one force of good in the world: The Creator or Great Spirit. When missionaries tried to convert us, they felt they had to tell us that our Great Spirit was the devil. They also told us that our hero Glooskap was a liar! ...
>
> An important part of our spiritual life was our medicine person or spiritual leader. The missionaries have called this person a "sorcerer" or "witch," but in fact, he or she was concerned with events which were no more unbelievable than some stories in the Bible.
>
> "Moomoom of the Penobscot Nation"
> *Maine Dirigo "I Lead"* (Bennett, 1980)

Gkisetannemoogh, Mashpee Wampanoag, has recently presented his understanding of the Life Plan of Indigenous Nations in this area:

According to the Teachings of our People, the Earth is a Living Being; she is the Mother to All Living Beings. All Living Beings: All Earth Life, All the Wingeds, All the Water Life, All Living Beings Seen and Unseen, All these are our Family; we Humans are Relatives to All Living Beings.

Since the Beginning Times, the Nipmuck and the Wampanoag, the surviving Indigenous Nations to this area, have continued the most sacred bond and Relationship to our Mother, the Earth and to All our Relations, based upon the deepest and sincerest Love and Respect. Our Total Way of Life, how we think and believe and thus behave, is founded and continues living from this ancient established relationship. Our Way of Life has been molded and created from the Visions of our People and we have received directly from the CREATOR KAUTANITOWIT our Original Instructions. To this Day, we have kept and will keep continuously these Original Instructions, despite the direct and indirect pressures from "america" to do otherwise.

In accordance to these Instructions, we Human Beings exist as EXTENSIONS of Creation with no more of a greater importance and "right" to exist than any other Being; all Beings, to our People, have a profound importance and place in Creation. No one can have mastery over any other Living Being nor can any one own life and the life of other Beings. In our Teachings, we are "the children of Earth" for all else was created long before the Human Beings. Of All in Creation, we humans are the only ones who are totally helpless and totally dependent and thus we do not have a profound importance and a true purpose. Creation can exist very well and completely, and perhaps preferably without humans, but humans cannot exist nor survive at all without the Creation. Thus our Purpose became that of the Caretakers of Creation. Not in the sense that Creation is helpless and thus needs care, but rather in the sense that with our Love, Appreciation and Respect, our impact will be and must be minimal and carefully guarded. Because of this, we never take Life for granted, we are careful to take only what is needed for our good health and survival. To us, Life is a sacred and precious Gift from KAUTANITOWIT and we thus can never take the Lives away from our Relations for the sake of killing, the mere "sport" of it. Therefore this land and All Living Beings means more to us than just another piece of real estate. To us, She is Everything, the only true source of meaning to our existence.

88 *Concord Museum, Concord, MA* (c) *1988*

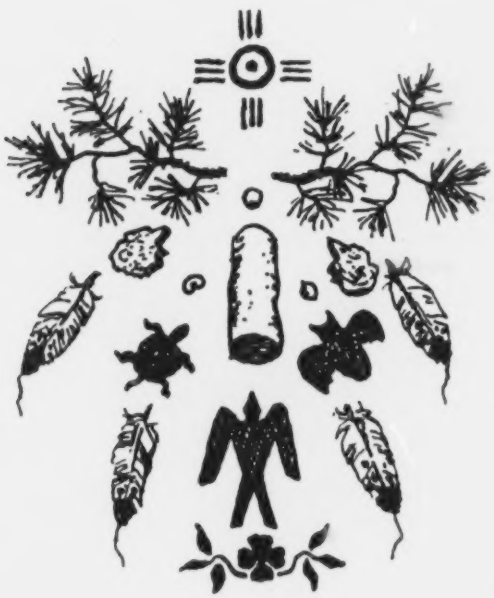
Without our relationship to Creation, we are without definition and thus cannot exist, and cannot survive. To be without our People and communities, is to be without definition. We cannot exist without our families and communities, there are no such entities called "indians" who are only individual. It is from our People that our existence has definition; it is from Creation that, through the Balanced Relationship of our Mother, the Earth and our Father, the Sky (the balance between Female and Male energies), our People are defined and thus have existence, and through that existence, All Beings continue to Live.

When our Relationship becomes unbalanced by turning away from the CREATOR'S Original Life-Plan to the point where we cannot achieve balance, then Life as it is known to the Human Beings will cease to continue. This is the fundamental reason why we, the traditional People, the Indigenous Nations, absolutely insist that we maintain our Original Instruction and that all purposes contrary to the Original Life-Plan will be and must be resisted and discouraged at all times. This must be so if All Beings are to continue to have Life "... so that our People and Unborn Generations may Live."

Without exceptions, All Natural Living Beings throughout Creation follow the Original Life-Plan of KAUTANITOWIT. The Eagle continues the Way of Life of the Eagle Ancestors, so too, the Cedar and the Wolf. No One is crossing over to become something that they have not been given the purpose of being from the CREATOR. Rather, they must continue to fulfill their purpose. We see no where that Eagle tries to become the Cedar and Wolf tries to become the Eagle. By continuing our Original Purpose, Balanced Relationships bring Life and Life continues for the next Generations.

Traditional People, the Indigenous Nations are vowed to uphold the Law and Sovereignty of KAUTANITOWIT and will never end such Relationships because we understand the importance and significance of our actions. So that Life will continue to be given to All Living Beings, we will continue to follow and perpetuate our Original Instructions, The CREATOR'S Original Life-Plan.

Gkisedtanamoogk,
personal communication, 1987.



Little Turtle

Concord Museum, Concord, MA © 1988

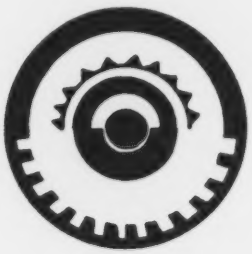
Background Sheet: Spiritual Symbols and Ceremonies

Symbols are an important way in which a culture expresses itself. In the past, Native American beliefs and ideas were expressed through a variety of different symbols, some having great significance and universal understanding, as is still true today.

The Circle

At the heart of Native beliefs is the circle of nature, which brings connectedness and renewal of resources to the world. Nature's circle can be found in its cycles of the four seasons; its daily cycles; its circle of the compass which includes the four winds or the four directions; and its cycle of life from birth to death to decay to new life.

The circle can be found in house design, round dances, arts and crafts and ceremonial use. A common decorative form for expressing the circle is the medicine wheel. The number four, connected with the circle, is also found repeated in many ceremonies, dances and forms of self-expression.



Color

There is a tradition in Canada and among the Plains Indians about the colors associated with the circle and the number four -- winds, directions, seasons and life cycles. This color tradition has been adopted in the southern New England area in modern times. (See *People of Native Ancestry*.)

yellow east (rising sun)
spring - (crops planted)
youth (life stage)
eagle

green south (growth)
summer - green (crops growing)
mouse

black west - (night coming)
fall - (winter coming)
night
death (life stage)
bear

white north (light of the moon)
winter - (winter snows)
day
buffalo

Red symbolized life and the sun.

Color Symbolism of the Northeast

Recent intensive research into the ritual significance of shell, crystal, and native copper revealed that the Northeastern Woodland Algonquians, Iroquois, and Siouans have a shared thoughtworld which is metaphorically (symbolically) expressed in many aspects of their cultures. Like other North American nations, these peoples have their own color code as a major form of this expression. In ritual contexts, the code is demonstrated through natural objects such as shell and stone, plants and animals, and objects of material culture such as cloth and beads.

In the symbolism of the northeast white represents Life which is equated with Light, Mind, Knowledge, Great Being, and the continuity of human social life. (Light shell or wampum, stones and crystal are metaphors for light.)

Sky blue for daylight is interchangeable with it. (Sky vapor, spiralling smoke of sacred tobacco, crystal clear water are metaphors for daylight.)

Red is for animate and emotional Life. (Fire, blood, red mineral pigments and stone, native copper and some berries connote the animate aspects.)

Black represents an absence of all these Life aspects or Death and asocial states of being. (Charcoal, dark stones and shells, some berries and fruits, black wampum, masked faces of animals and night are all metaphors for death.)

Hamell, *Proceedings* (1983, 5-7)

Ceremonies

Different ceremonies marked important events in the seasonal calendar. Roger Williams referred to feasts as "nickommo" which "provided food for twenty, fifty, or a hundred people." These might be social events at which gifts were given, or religious events when prayers and gratitude were expressed. Seasonal rituals still take place to celebrate planting and harvest; rituals of birth, marriage and death are also social occasions.

Tobacco and Sacred Pipes

Tobacco has long been considered a sacred plant which combined the forces of fire and air, and carried messages and prayers to the spirit world. Religious ceremonies might include blowing puffs of smoke in six directions: to the earth, the sky, and to the four winds. This smoke communicates prayers in times of death, war, harvest ceremonies and rites of passage.

William S. Fowler

Special smoking pipes for ceremonies were considered an important tribal possession. Tobacco and tobacco pipes figure in many tribal legends. Algonquian people told Champlain in 1603 that their ancestral pipe was presented by the Great Spirit. The people would enjoy good fortune if they preserved it, but if lost, ill fortune would follow. The people attributed a famine at that time to the loss of their pipe.

There is a well known Sioux narrative about the Pipestone quarry in Minnesota where the red rock, catlinite, was found. It tells how the Great Spirit called all Indian nations together. He then fashioned a large pipe from the rock, filled it and smoked to the four directions of the wind, telling his followers to work in harmony and to make only peace pipes from the sacred catlinite. (Turnbaugh, 1980)

The sacred peace pipe was called a calumet, and was used during war or tribal councils. It was carried as a symbol of spiritual power and was held in trust by the chief. While catlinite was not available in the northeast, skilled workmanship was used on slate and soapstone to carve pipes, often with depictions of animals, of great symbolic and artistic importance.

As a plant, tobacco had more than one use, but its use in religious ceremonies was considered most important to Natives. Europeans who first came to the New World noted that tobacco was used for recreation and as a medicine, and that the Natives offered pipes as a sign of friendliness. Natives accepted European pipes in trade, but Native pipes were preferred for religious purposes. Although acculturation took place in many ways, the continuation of Native pipe ceremonial use may have become a symbol of traditional ways and cultural resistance.

Masks and Effigies

Masks have been important to the Iroquois people in connection with healing, and the False Face Society still holds an important place in its culture. Individuals could join this secret organization only after certain requirements had been met. Society members wore masks while trying to heal sickness or drive out evil spirits. Each member had a spirit which directed its carving of a mask from a live tree, and the face was painted according to the time of day it was cut and the meaning of the mask. Masks such as these are sacred and are not to be handled casually, particularly by non-Indians. "They have called the masks grotesque, magical -- to my people (Cayuga) they are symbols, reminders of lessons important to the individual's life circle," wrote Adelphina Logan in *Memories of Sweet Grass* (1979, 60).

Concord Free Public Library

There are other cultures with which masks are associated, but the Algonquian tribes do not appear to be among them. They did carve faces in stone which are believed to be symbols of "manitous" or spirits. These "effigies" could have been used by spiritual leaders such as powwows or medicine men.

Clan Symbol or Totem

Each family group or clan each has its own symbol or totem. The way this symbol has been expressed differed from area to area. In the West Coast area, totem poles are well known examples of wood carvings that show animal forms and a story connected with the clan. In the New England area, the clan symbol is not so clearly defined. Most of the artifacts on which decorations were recorded, such as baskets, are perishable items and have not been preserved. Some drawings have been found on petroglyphs and on stone artifacts, such as gorgets. Europeans described body decorations on Native People that could have related to clan or group. In spite of the lack of artifactual evidence, it is believed that animals did play an important part in symbolism of Native People in this area, and some of the traditions associated with the "clan symbols" continue today.

Shield

While a clan symbol represented a group, a shield was an individual symbol. This was particularly important to Indians of the Plains where battles were fought on horseback. From a practical point of view, it was made to give protection from the enemy, but it also reflected the beliefs and skills of its possessor. The symbols on the shield were revealed to the warrior in his dreams, and these dream experiences had a powerful effect upon his life. Little is known about the importance of shields as symbols in New England.

Drum

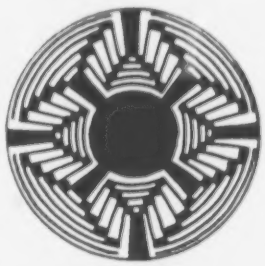
At sacred ceremonies, Native dancers circle the drum at the center of a gathering. The drum is considered to be part of the circle of life, related to the four seasons, the four directions and the four winds. Its sound transcends other musical instruments in Native culture, as a heart beat or natural rhythm.

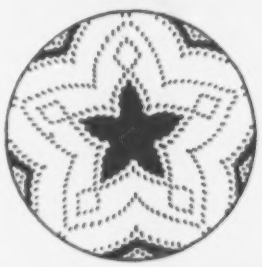
Slow Turtle, Medicine Man of the Wampanoag Nation, spoke at the Boston Children's Museum on Native American Day, 1984 on the significance of the drum and dancing:

> All life is a circle, from creation to death. This cycle of life is seen in nature, and includes all plants and animals who we look on as our brothers.
>
> Dancing is our way of praying. We thank the Creator for gifts given to us by making a circle with our feet.
>
> The drum is the heartbeat of the Indian and is a sacred part of the culture. We tune our heart and mind to the rhythm of nature and creation. This beat is the pulse of all living things.

The bear and the turtle are the totems of the two Wabanaki groups that first settled at Odanak in Quebec in the 1600s. The English word "totem" comes from a Wabanaki word meaning "my relative" or "special friend." Most Wabanaki groups or villages had a sacred totem. What does this custom tell you about the Wabanaki relationship to the natural world? Print by Mireille Sioui, Huron artist who now lives on the Abenaki reserve of Odanak in Quebec.

Maine Dirigo, "I Lead"





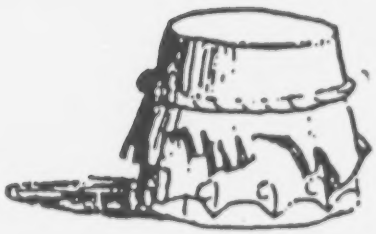
The Drum

1.
The drum is sacred
for it has life
for life is a circle
for you were nothing
then you were born
you grew into adulthood
then back to whence you came.

2.
The drum is sacred
for it has the four seasons
the flowers of Spring
the greens of Summer
the colours of Autumn
the snow of Winter.

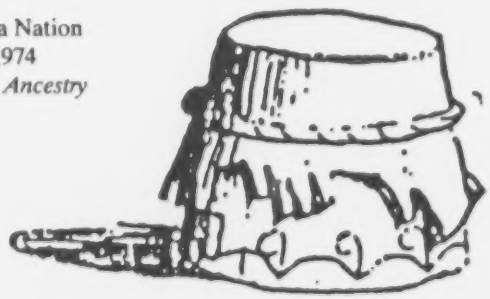
3.
The drum is sacred
for it has the four directions
first where the thunder beings live
second where the giants live
third where the sun continually shines
fourth where you are always faced.

4.
The drum is sacred
for it has the four winds
the wind of the thunder beings
the wind of the giants
the wind of the wun
the wind of where you always face.



5.
The drum is sacred
for it has everything
and everywhere
for the drum is the centre of the circle.
THE DRUM IS SACRED!

John Keeshig of the Ojibwa Nation
Akwesasne Notes, Spring, 1974
Printed in *People of Native Ancestry*



General Activities: Religious Symbols and Ceremonies

1. Circles: Have students list all the natural forces and events which form circles, such as life cycles and seasons. What shapes or designs in nature are circular, such as the sun, full moon, ripples in a pond, etc.? Have students represent circular images in a poster design or chart. Cut out ads using such symbols.

2. Colors: The Olympics use the symbol today of five interlocking circles representing the five major continents of the earth linked together, and its five colors represent the five races of the world. Ask students to consider other symbolism using colors today. Have them design their own symbols.

3. Ceremonies: Some tribal ceremonies are open to the public. Subscribe to a newsletter of Native peoples in your area or contact a tribal group in your state to get a calendar of ceremonies or other events. (See Resource listings.) A powwow (which can also mean medicine man) is a tribal gathering at which dances, ceremonies and exchanges of arts and crafts takes place. Most powwow activities are open to the public.

Research seasonal ceremonies and compare Native holidays to those of other cultures. For example, many cultures celebrate harvest time, winter and spring solstice.

4. Tobacco and Sacred Pipes: Look into the relationship of pipes to special ceremonies. Find out more about the growing of tobacco and the kinds used in ceremonies.

5. Masks and Effigies: Learn which societies used masks, how they were made, and their importance for those tribes. The Alaskan Eskimos, Pacific Coast Indians and the Iroquois come to mind. Masks have also been used by societies around the world. Some Native masks are still considered sacred, such as those of the Iroquois False Face Society and Hopi Kachina. Students should learn to respect them as ceremonial objects and not try to duplicate and trivialize them. Read about the eight Iroquois masks of greatest significance, with drawings and stories as described by Adelphina Logan, Cayuga, in *Memories of Sweet Grass* (1979, 60-71).

Some masks had a social significance. Students will be able to compare how masks are used in today's society for fun (Halloween, for example) and as equipment (scuba diving, for example). Have younger students develop a story about their birthday or other holiday and construct a paper mache mask to go with it. Older students can research religious symbols such as effigies carved on stone or pottery in New England.

6. Clan Totem or Symbol: Divide the class into groups. Each group selects an animal clan symbol and reports on animal's appearance, habits and habitat, with stories and pictures, and creates a clan badge of that animal. Stories should reflect why the animal is special to Native peoples, and what is admired or copied: e.g., swiftness of deer, cleverness of coyote or wolf, strength of bear, hunting skill of eagle, falcon, etc. Stories can be acted out. This can be tied into songs and dances about these animals. See Music and Dance activities.

7. Shield: Have students make a shield to represent themselves in colors, symbols and designs. They should be able to explain its meanings to the class or as a written assignment.

8. Drum: Drums had religious significance and stood for life, the four seasons, directions, and winds, and were used in ceremonies and dances. They could be used for social occasions as well, along with other instruments such as rattles and bells. Look into the kinds of drums used for different occasions, and how they were made. See directions for two-headed drum under Music and Dance.

Consider its symbolic relationship to a circle. Have the students analyze the poem by John Keeshig of the Ojibwa Nation.

9. Burial Practices: Find out what archeology has revealed about ceremonies and symbols associated with burials; look into the way New England tribes have preserved certain traditions today. Research laws (enacted or proposed) related to protection of Indian burial grounds in your community and state. Contact your state historical or preservation societies and tribal organizations.

Background Sheet: Language and Symbols

Eastern Woodland peoples from Eastern Canada to North Carolina represented many tribes whose dialects were part of the Algonquian language family. This language grew out of a large proto-Algonquian speaking group, dated by anthropologists as existing prior to 9-1200 B.C. (2,900-3,200 years before present). As smaller groups formed, they developed their own dialects.

Europeans in contact with coastal Algonquian tribes reported great diversity in Native dialects. They had difficulty in learning the dialects and often resorted to interpreters. Although Native interpreters did not always understand other dialects, sign language and other symbols were universally understood.

In New England, the maintenance of language and identity was threatened by the European settlers and their laws, disease and wars. Surviving Natives in southern New England were expected to speak in the prevailing European tongue, usually English. By the end of the 19th century when the U.S. Bureau of Ethnology began to record living speakers of tribal dialects, the last known of the fluent speakers in Wampanoag, Narragansett, Nauset, Nipmuck, Pennacook (Pawtucket), Mohegan, Pequot and Wappinger tongues had all disappeared. The best known recorder of New England dialects, Frank Speck, was able to record words in Mohegan, Nipmuck and Wampanoag before their "last speakers" had died. The Bureau of American Ethnology is currently preparing an edition of all known manuscripts written in the Massachusetts language of eastern Massachusetts under the authorship of Ives Goddard, linguistic editor of the *Handbook of North American Indians*.

In northern New England and into Canada, Algonquian dialects survived with the Abenaki, Maliseet and Micmac peoples. Remnants of some New England tribes who fled to Canada joined forces with other Algonquian-speaking peoples. The largest Algonquian-speaking nation was (and is) the Ojibway (Chippewa). Located to the north and west in Michigan and adjacent Canada, they were separated from eastern Algonquian groups by the Iroquois-speaking nation of New York and the Great Lakes.

The lack of Native speakers and Native written records has forced researchers to rely on language dictionaries and place-name translations of 17th century English and French writers as well as later ethnologists for information about early language. Most dictionaries reflect the difficulty Europeans had in distinguishing sounds, grammar and nuances in dialects. Their phonetical imperfections create a challenge for modern linguists.

There are three extensively used 17th century dictionaries: one by John Eliot, Puritan missionary who translated the Bible and other religious documents into the Natick (Massachusetts) language between 1640-1679; another by Jesuit missionary Father Sebastian Rasles, who took notes on the Abnaki tongue and worked up a French/Abnaki compilation; and a third by Roger Williams whose book, *A Key into the Language of America*, translated relevant words from the Narragansett dialect. William Wood, Josiah Cotton and Experience Mayhew were other 17th century authors who added to translations of place names and common words. In the 19th century James Trumbull made important contributions to the study of the Algonquian language from a linguist's perspective. He used Williams, Cotton and Eliot as the basis for his edition of a Natick Dictionary.

Trumbull was also engaged in the study of Connecticut Indian place names. Place name studies have continued to this day, for the Indians' rich descriptive words provide many clues to the landscape and Natives' relationships to it. Many Native names persist in our New England communities and add richness to the English language. Differing interpretations of their meanings exist since spellings and forms have changed over time. Frank G. Speck is quoted as saying: "Interpreting some of these Indian place names recorded by early white scribes who knew nothing about Indian tongues is like trying to juggle sand." (Huden, 1962, 1)

Other sources for research into names of Native People and places are old state and town records, deeds and maps. Old diaries, local histories and account books have also revealed Indian words still in use in an earlier period. Elizabeth A. Little has explored all of these records for her *Nantucket Algonquian Studies*. (See references.) William Pynchon's account book from the 1640s included information on trading with Connecticut Valley Natives, and he recorded their calendar with an English translation. (Thomas, 1979)

Tribal groups seeking to maintain continuity with the past have found the dictionaries and research sources helpful in work to regain their language and to train youths. In the Maine tribes within which the language survived through living members, such as the Abenaki, Micmac and Maliseet, speakers began to compile their own dictionaries as early as the 19th century. Frank Speck recorded Penobscot and Abnaki speakers on more than one occasion, and found their number decreasing. Today a Penobscot dictionary is being completed by Frank Siebert, Penobscot

linguist. A Bilingual Program for the Passamaquoddy is in effect on their Pleasant Point Reservation.

Although there was no written language, many stories from the oral tradition have come down to today (usually in English). Even though historical adaptation and loss of continuity have occurred because of tremendous pressures on the Native cultures, the persistence of some stories has been remarkable. A few storytellers are now learning stories in their Native dialect.

In addition to the oral tradition, other forms of language and communication have been passed down through symbols, signs and pictures on deerskin, birch bark containers, wampum belts, jewelry, and carved wooden items such as canes. Rock carvings and paintings (petroglyphs and pictographs) have also recorded stories and signs. These traditions of creative expression are being kept alive today.

Archaeology of New England

Background Sheet: Algonquian Words in English Usage

TRIBES:

Abneki, Abenaki.	See Wabanaki
Algonquian =	people of the other shore
Massachusett =	people of the great hills
Mahican =	a confederacy of New York State allied with Stockbridge Indians, meaning "Wolf"
Maliseet or Malecite =	people of barely understandable speech
Micmac =	people who are allies
Mohegan =	"wolf" people
Narragansett =	people at the narrow point
Niantic =	those who live at the point
Nipmuck =	fresh water people
Passamaquoddy =	people at the place of plentiful pollock
Paugusset =	people at the swift current in divided river
Pawtucket =	people of the falls of the river
Pennacook =	people at the foothills, or sloping down place
Penobscot =	people at the descending rocks or extended ledges
Pequot =	destroyers
Pocumtuck =	people of the narrow, swift river or clear, open stream
Schaghticoke =	people where the river branches
Wabanaki =	people of the east

STATES:

(Over half of those in the U.S. but only two in New England)

Connecticut =	long, tidal river
Massachusetts =	the Great hills

PLACE NAMES BY STATE:

Connecticut

Bantam =	he prays
Housatonic =	beyond the mountains
Mattatuck =	without trees
Moodus =	place of bad noises
Mystic =	great tidal river
Naugatuck =	a single tree
Noank =	it is a point
Norwalk =	at the point of land
Pawcatuck =	clear, divided tidal stream
Podunk =	place where you sink in mire; boggy place
Saugatuck =	outlet or mouth of river
Tunxis =	fast-flowing little stream
Willimantic =	good, cedar swamp

Massachusetts

Agawam =	low land, overflowed by waters
Chabanakongkomuk (Chaubunagungamaug), or Webster Lake =	boundary fishing place; you fish on your side; I fish on my side; nobody fish in the middle
Chappaquiddick, "T'chepi-aquidne-auke" =	at the separated island
Chicopee =	place of violent water
Cuttyhunk =	a thing that lies out in the water
Hassanamessit, at Grafton =	place of small stones
Manomet =	where they carry burdens on their back (portage)
Mashpee or Marshpee =	a great pond
Nantucket =	in the midst of waters
Neponset =	a good fall (for canoes)?
Podunk =	a boggy place, where the foot sinks
Ponkapoag =	clear, open pond
Shawmut =	at the neck or peninsula

Maine

Allagash =	birch bark shelter
Androscoggin =	place where fish are cured
Aroostook =	beautiful, shining river
Chebeague =	separated place
Chesuncook =	at the place of the principal outlet
Cobscook =	rocks under water
Katahdin =	the principal mountain
Kennebec =	long, quiet water
Matinicus =	far-out island
Monhegan =	out to sea island
Mooselookmeguntic =	portage to moose feeding place
Ogunquit =	place of waves
Saco =	flowing out place or outlet
Sebago =	big stillwater
Skowhegan =	place of waiting and watching for fish

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New Hampshire

Amoskeag =	place of fish traps
Contoocook =	nut trees river
Hoosac =	stone place
Massabesic =	near the great brook
Monadnock =	mountain which sticks up like an island
Moosilauke =	place of ferns; good mooseplace
Ossipee =	water on other side
Pemigewasset =	swift current, successive rapids
Squam =	salmon
Squamscott =	at the end of the rocks
Sunapee =	rocky pond
Winnepesaukee =	land around the lakes

Rhode Island

Chepachet =	where rivers divide, boundary place
Chickamug =	fish trap or fish weir place
Conanicut =	the especially long place
Escoheag =	this is as far as the fish-spearing goes
Matunuck =	high place or observation place
Montaup (Mt. Hope) =	the lookout place, or the fortified island
Pascoag =	the dividing place
Pawtucket =	at the falls in the tidal river
Quonochontaug =	the long, long pond
Pokanoket =	at the cleared land (now Bristol)
Seekonk =	the mouth of the stream
Weekapaug =	at the end of the pond
Woonsocket =	place of steep descent

Vermont

Ascutney =	at the end of the river fork
Hinkum =	gray goose, or Canada goose
Jamaica =	beaver
Keewaydin =	people of the north, or north wind
Memphremagog =	where there is a great expanse of water
Missisquoi =	great, grassy meadows
Moccasin Hill =	shoe (shape?)
Neespack =	two ponds
Queechee =	swift current
Walloomsac =	beautiful or painted rocks
Winooski =	wild onion river
Wojahosen =	forbidder's rock or guardian rock

(Rock Dunder)

ANIMALS:

Caribou =	from Khalibu, one who gets food from pawing
Chipmunk =	from "Atchitamon," meaning head first
Deer =	"ottucke"
Moose =	from "moosu," he who strips off the bark
Muskrat =	from "musquash," or reddish-brown animal
Opossum =	from "wapasem," white animal
Raccoon =	from "arakunem" or hand scratcher
Woodchuck =	from "wejack" (ground hog)

PLANTS:

Hickory tree, nuts =	from "pawcohiccora" or meal made from hickory nuts
Pipsissewa, a small variety of wintergreen =	used in making medicine
Poke =	plant with red berries used for dyeing -- from "pakon" or plant used for staining
Squash =	from "askootasquash" meaning eaten raw

FOOD:

Hominy =	from "tackhummin," to grind corn
Nokehick (nocake) =	parched corn
Samp =	from "nasaump," a corn porridge
Pemmican =	from "pimii" meaning grease (cakes of meat, fat and berries, dried)
Quahog, an edible clam =	from "poquauhock," meaning round clam
Scup or porgy =	"Mishcup"
Succotash =	from "misickquatsh" or ear of corn

Many other Native (non-Algonquian) words for foods are still used today, such as maize, potato, cocoa, avocado, pumpkin.

SOCIETY:

Caucus, a political meeting =	from "caucawasu" meaning advisor
Papoose from "papoose" =	infant or young child
Matasquas =	mat
Mugwump, an independent person =	meaning great man
Neetop =	friend
"Netop-panog" =	friends
Powwow, priest or medicine person =	from "pauwaw" or he dreams
Sachem =	meaning he has the mastery
Sagamore =	from "sagamo" or one who prevails
Squaw =	from "squa" -- suffix added to female names
Sunksqua =	woman who rules; female chief
Wetu =	wigwam (Wampanoag, Narragansetts used as well as wigwam)
Wigwam =	house (Algonquian generally)

Sources

John Eliot
John Huden
Milton Travers
Roger Williams
William Wood
Compilations by American Indian Archaeological Institute

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Activity: Place Names

Objectives: To learn accepted meanings of Algonquian place names.
To identify Indian place names in use today.
To classify Indian place names by descriptive meaning.

Materials: Map of your state and your community
Algonquian Words Background Sheet

Grades 4-8, adapt for older.

Activity:

1. Connecticut and Massachusetts are the only two New England states which have Indian names, but all states have towns, cities, and natural features based on Algonquian words. Have the students look at copies of your state map and write down any places that they think have a Native name. After they have had a few minutes to work on their own list, get consensus on a class list.

2. Pass out copies of the Algonquian Words Background Sheet to see the list of places from your state. Review the Native meaning of those names. How many places are included on your class list? Have the class try to work out the meaning of places not included, using similar root words. For more serious place-namework, consult the references and dictionaries listed in the bibliography.

3. Trumbull in 1881 wrote that Indian place names described the locality in certain ways: topographical; historical, preserving the memory of a battle, or feast, the residence of a great Sachem, etc.; natural product of the place or its animals; and its position or direction from other places.

Have the students find examples of the four place-name descriptions in the Background Sheet. Is the same name used for more than one place in the same state? in different states? The spelling may be different.

4. Look at a map for your community and surrounding area. Are any additional Indian place names listed? Investigate their meanings and discuss whether those meanings are still true today.

Follow-up: Nantucket Island, Massachusetts contains an unusual number of Indian place names. For a Nantucket language case study, see references to Elizabeth A. Little studies which include research on Nantucket names, deeds of Island Natives and background studies.

See the selected list of native plants and animals with Algonquian names and meanings in Basic Needs. Research native food names and their meanings in conjunction with preparing foods.

Older students can use language dictionaries to look into different spellings of the same place (e.g., Winnepesaukee has up to 100 different spellings), and different meanings for the same place.

Activity: Sign Language

Objectives: To understand that Indian signs, markings or symbols convey meanings as a form of written communication.
To read a story written in pictographs (sign language) by Tehanatorens, a Mohawk living today.
To use picture writing to compose a story.

Materials: Story, "The Story of the Monster Bear, the Giant Dipper," from *Tales of the Iroquois* by Tehanetorens; Writing paper.

Grades 3-6.

Activity:

1. Sign language is a kind of shorthand expressed in written symbols or in hand signs. Discuss all the ways we use sign language today. Some of the same symbols are used in travel and traffic signs throughout the world. Have you seen umpires use signs for "out" and "safe"? Have you noticed members of a baseball team giving signals to each other? Can you think of situations where you are not allowed to talk but might have to communicate a message? Or when you wanted to keep something secret?

2. Discuss ways in which sign language or pictographs would be useful to Native People in past daily lives. For example, sign language was used when there was difficulty understanding another dialect, and when they wanted to be quiet on a hunt. Pictographs or picture signs were used to record events or express symbols in a design. Algonquian and Iroquois of the Northeast have created over 200 symbols to use in communication.

3. "The Story of the Monster Bear, the Giant Dipper" contains over 20 symbols. Make copies of this story for the students and read it together. Make a list on the board of the symbols used in this story and agree on meanings.

4. Have students use the same symbols from the board to write their own story. They may create five new symbols of their own. Ask for volunteers to share their stories through writing signs on the board and getting class response. Additional stories can be posted on a bulletin board.

Follow-up: Ask students to look for at least one program on television over the weekend that uses signing for the deaf. Have them report on it and provide a sign that they understood. Invite a person who works with the deaf to demonstrate more about signing.

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The Story of the Monster Bear, the Giant Dipper

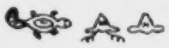
This is a story that old Iroquois told to their children during the winter moons *(months)*.

Many *(a heap)* winters *(years)* in the past *(arrow going backwards)*

there was a Mohawk village of bark houses along the Oswego River.

One day, Mohawk hunters discovered the tracks of a Giant Bear.

After that, they saw the tracks many times. Sometimes, the tracks would circle the Mohawk village.



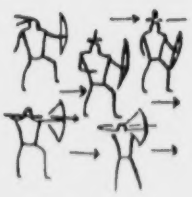
The animals began to disappear from the forests, and the Mohawks knew that the Giant Bear was killing and carrying off all the animals.

Because of the scarcity of food, famine came to the Mohawks. The meat racks were empty. The people were hungry. Starvation faced them.

One of the chiefs said, "We must kill this Giant Bear who is causing all of our trouble."

At once, a party of warriors set out in search of the Bear. They soon came upon his tracks in the snow. They followed the Bear tracks for many days.

They finally came upon the huge beast.



At once, the air was filled with the arrows of the warriors.

To the surprise and dismay of the Mohawks, the arrows failed to pierce the thick hide of the Bear. Many broken arrows fell from his tough skin.

At last, the angry Bear turned and charged the hunters, who fled, but were soon overtaken. Most of them were killed.

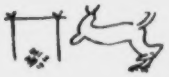
Only two hunters escaped and they returned to the village to tell the sad tale.

The two hunters told the council of the Great Bear.

They told what had happened to the war party.

Party after party of warriors set out to destroy the Great Bear, but always they failed. There were many battles fought between the bear and the warriors.

Many warriors were slain.



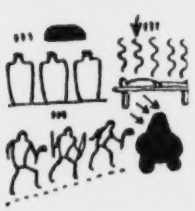
As time went on, more and more deer vanished from the forest. The smoking racks were empty.

The people became very thin because of the lack of food. Starvation caused many to become sick.

The people were filled with fear and their hungry bodies crept close to the fire at night.

They feared the Great Bear, whose giant tracks circled their town each night.

They feared to leave their village because they could hear, coming from the darkness of the forest, the loud cough of the Great Bear.



One night, three brothers each had a strange dream. On three successive nights, they had the same vision.

They dreamed that they had tracked and killed the Great Bear.

They said, "The dream must be true."

So, getting their weapons and a scanty supply of food, they set out after the bear. In a little while, they came upon the tracks of the great beast. Quickly, they followed the trail, their arrows ready.

For many moons, they followed the tracks of the Bear across the Earth.

The tracks led them to the end of the world. Looking ahead, they saw the giant beast leap from the earth into the heavens. The three hunters soon came to the jumping-off place.

Without hesitation, the three of them followed the Bear into the sky. There in the skies you can see them chasing the Bear during the long winter nights.

In the fall of the year, when the Bear gets ready to sleep for the winter, the three hunters get near enough to shoot their arrows into his body.

His dripping blood caused by the wounds from the arrows turn the autumn leaves red and yellow. But, he always manages to escape from the hunters. For a time, after being wounded, he is invisible. He afterwards reappears.

When the Iroquois see the Great Dipper in the Sky, they say, "See, the three hunters are still chasing the Great Bear."

Tehanetorens, 1976

Background Sheet: Calendars

In the past Native Peoples organized time around a yearly calendar related to the seasons and the phases of the moon. The Algonquian words for each month of the calendar usually reflect the major activity of the month and the closeness to nature. Examples from the Micmac, Abenaki, Connecticut River, and Wampanoag Indians follow.

Micmac Calendar

The Micmac observe the natural changes that happen during the seasonal cycles. Through this observation different time periods are distinguished. The major cycle for the Micmac is a year. The original Micmac year seems to have been based on a thirteen moon system. The Micmac year is divided into: nights; moons; seasons.

Years are counted by winters.
Months are counted by moons.
Days are counted by nights.

There are four seasons in a year.

SPRING: when the leaves begin to sprout -
when the wild geese appear
when the fawns of moose reach a certain size within the mother

SUMMER: when the salmon spawn -
when the wild geese moult -

FALL: when the birds migrate -

WINTER: when the weather becomes cold -
when the bears begin to hibernate -

From *Wabanaki Indian Curriculum,*
Boston Indian Council

Each moon represents something that is happening in nature. The description given to each moon suggests the seasonal time.

Adapted from Micmac Teaching Grammar

Abenaki Calendar

(Recorded by Father Sebastian Rasles in 1693ff, published in 1833)

Les Mois par les lunes (Lunar Months)

Janvier, mek8asig8e, lorsq'il fait g'd (grans) froid (when it is very cold)*

Febrier, nameskiz8s, qu'on prend du poisson (when one cathces fish)

Mars, nemattanm8i kiz8s, on prend quantite de poisson (one catches many fish)

Avril, anms8-kiz8s, qu'on prend quantite de harans, poissons, qui dicuntur anms8'as Hic mensis applatur etiam kikai-kiz8s, la lune qu'on seme (when one takes many herring, or the moon when one sows seed)

Mai, n8kekehigai-kiz8s, qu'on couvre le ble d'Inde ... (when one plants Indian corn)

Juin, nekak8igai-kiz8s, qu'on rechausse le ble (when one hills corn)

Juillet, sattai-kiz8s, qu les bluets s't (sont) meurs (when blueberries are ripe); hic mensis di'ir (dicitur) etiam matsipenan m8s; ni matsinipananm8s, les anguilles c'mence (commencent) en ete (when eels return in summer)

Oust, kiz8s, v. mantsc8adokk8i-kiz8s, les g'ds (grands) jours, le g'd soleil (time of bright days and intense sun)

Sept., ma8inai-kiz8s, qu'on ramasse le gland (when one gathers acorns)

Oct., assebask8at8s, quand les bordages sont glaces ... (when the stream and lake shores are iced)

Novemb., pak8amhani-kis8s, quand on fait un trou a la glace p'r tuer le castor (when one makes a hole in the ice to kill beaver)

Decemb., k8ne-kiz8s, la lune est longue (the moon is long).

Thomas, *Ethnohistory* 13 (1976), 13

* 8 = œ dipthong

Calendar of Connecticut River Indians

As recorded by John Pynchon about 1648

Pap sap qhoho, & Lonatanassick they say are both one: And then if they be reckend both for one: They recken but 12 months to ye years as we doe and (unlike the English calendar which began in March) they make ye years to begine in Squannikesos (as far as I yet can understand ym) & so call ye first month Squannikesos -- part of Aprill & pt. of May, when they set Indian corne

2. msonesqua nimock kesos -- pt. of May & pt. of June, when ym (their) women weed their corne
3. Tow wa kesos -- pt. of June & part of July, when they hill Ind corne
4. matterl la naw kesos -- when squashes are ripe & Ind beans begin to be eatable
5. mi cheen mee kesos -- when Ind corne is eatable
6. pa(s) qui taqunk kesos -- ye middle between harvest & eating Ind corne
7. pe pe narr qunnikesos -- bec: of white frost on ye grass & g(round)
8. pap sap qhoho, or about ye 6th of January. Lonatanassick: so caled bec: they account it ye middle of winter
10. Squo chee kesos -- bec ye sun hath (not) strength to thaw
11. Wapicummilcom -- pt. of february and part of march, bec. ye ice in ye River is all gone
12. Namossack kesos -- pt of march and pt of Aprill, bec of catching fish.

Thomas, *Ethnohistory* 13 (1976), 8-9

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The Wampanoag Calendar

The Months		The Moons
(1)	January, February	Squocheekeeswush, when the sun has the strength to thaw
(2)	February, March	Wapicummilcum, when ice in the river is gone
(3)	March, April	Namassack Keeswuch, the time of catching fish
(4)	Late April, Early May	Sequanankeeswush, when they set corn
(5)	May, June	Moonesquanimock, when the women weed corn
(6)	June, July	Towwakeeswosh, when they hill the corn
(7)	July to late August	Matterllawawkeeswush, squash ripe, beans edible
(8)	August, September	Neepunna Keeswosh, corn is edible; or Micheennee Keeswosh, everlasting flies
(9)	September, October	Pohquitaqunk Keeswush, the "middle between" or Hawkswawney Taquontikeeswush, the harvest moon
(10)	October, November	Pepewarr, white frost
(11)	November, December	Quinne Keeswush, the long moon
(12)	December, January	Papsaquoho, to about January 6; Lowatanassick, mid-winter; Paponakeeswush, winter month.

Travers, *One of the Keys*, 1975

Activity: Calendars

Objectives: To compare Micmac, Abenaki, Connecticut River and Wampanoag Indian calendars for similarities and differences in seasonal activities.
To interpret Native calendars in terms of their sense of time and place, and to compare with the present day.
To appreciate the rich descriptions of the Algonquian dialects.

Materials: Background Sheet on Native Calendars

Grades 4-8.

Activity:

1. Introduce the concept that calendars are inventions of people as a way of organizing time. Before world-wide communication many cultures devised separate calendars as a way of keeping track of events. This activity introduces calendars of several New England tribes.

2. Pass out copies of the background sheet and give the students 20 minutes to read and summarize the major activity for each calendar by month, for each of the four cultures. A final summary of activities for the year is to be listed: e.g., corn = 3 months; fishing = 2 months, etc. Review this information orally and discuss the major activities of each culture. Guess how these activities relate to the area's climate, environment and natural resources.

3. Look at the calendar in terms of lunar events. Why are there thirteen months? How is time divided? (See Micmac.) What is our present calendar based on? What do the words January, February mean? In 1645 Pynchon said the English calendar began in March. Why was it changed and what is involved in changing a calendar? Is there agreement on a calendar world-wide or are there still differences?

4. Have students come up with a descriptive phrase for each of our twelve months. How is time organized today? By the kind of work done? The weather? Events of note like Christmas, Valentine's Day? When the Native calendars were devised, the main word for many months was a shared work. What shared work is there today?

5. Go back to the Algonquian words and try to pronounce a few together, as an introduction to the language. (It doesn't matter if the pronunciations are correct, but for students really interested, there are names of Algonquian schools and linguistic references in the back of the book.) Look at the definitions given and see if there is a repetition of any word with a commonly used Algonquian syllable. What is the word for moon? Notice that Algonquian words often combine more than one word, as in an English phrase.

Follow-up: This activity can be tied into the Algonquian word sheet and place names activity for further familiarity with the language.

Develop a calendar outline for one month and have students report regularly on natural events, weather, moon cycles, etc., to make them more conscious of the way time would be observed if no radio, newspaper or TV reports existed. Be conscious of holidays celebrated. Get consensus on shared activities.

Background Sheet: Folklore

The folklore of the Native People of New England has been the strong foundation of its society and culture. Myths, legends and folktales have communicated, from one generation to the next, their worldview, the traditions to be preserved, and recent events in a changing history and environment. It is in fact their true history as understood by themselves.

The worldview is transmitted through sacred myths -- explanations of the creation of the world, living things and inanimate objects, and supernatural beings, that are considered ancient and sacred. Sacred myths provide organizing principles for society. We can only make inferences from archeological context about the belief systems of "prehistoric" Native Peoples. The earliest writings about New England Indian sacred beliefs provide insight into societies least changed by European acculturation and most like previous generations before contact, but these writings reflect bias and must be examined carefully.

The missionaries were so intent on converting Natives from their "pagan" beliefs and replacing their spiritual leaders (shamans and powwows), that they wrote more "Christian" condemnation than description of Native myths. Their reports of confessions during conversion, sacred symbols and ceremonies, and the role of powwows and shamans have been sifted with allowance for bias to give ethnohistorians, anthropologists and Native researchers valuable insights into this early period. Although many religious beliefs changed as a result of missionization and acculturation, certain ceremonies and symbols (see Spiritual Symbols on pipes, tobacco, masks, etc.) continued to provide cultural continuity for some, especially those who remained in some kind of Native community.

Legends transmit oral history and traditions, and deal with earthly matters. New England legends are more easily found than myths and account for many of the stories about "culture heroes," tricksters and little people, the changing landscape, and explanations of recent events in history. A branch of anthropology called linguistics has been particularly concerned with the recording and translation of these stories and the clues they offer about cultural lifeways and communication.

The folktale is fanciful, involving stories about imaginary events or things, which often contain a moral. Few oral narratives have been recorded for New England.

According to tradition, the transmission of sacred myths is the duty of the spiritual leaders who may recite prayers in sacred ceremonies or in rituals for healing or at death. However, legends and tales may be told by storytellers or skilled speakers who have standing in the tribe. The oral genius of Natives has become a legend in itself. Even though writing is commonly used today, oratory is still practiced in tribal council meetings and powwow ceremonies, although now usually in English.

Some stories recorded by early European explorers or settlers give a Native explanation for recent historical events that were not totally understandable by the Natives. The Europeans brought contagious diseases which the Native religious leaders were powerless to heal and found difficult to explain in terms of old beliefs. Because the English did not die from these diseases, this made the English God seem more powerful than the Native God to many Natives. Powwows as healers and keepers of the myths lost status as a result.

Europeans arrived in strange boats using guns, neither of which had been seen before. How did the Natives perceive these events and tie them into existing legends? The boats were considered floating islands or large birds which kidnapped people (legends existed about eagles which abducted people). In fact, early English boats took Native people back as captives to Europe to learn from them about the Native culture or to sell them as slaves.

Beginning in the 1820s, Henry Rowe Schoolcraft, Indian agent and adventurer, started to record Native stories in the west. It was not until the late nineteenth century that the Bureau of American Ethnology, established in 1879 as part of the Smithsonian, set out to interview surviving tribal language speakers. By that time the New England speakers

People of Native Ancestry

and their stories were very hard to find. Northern New England, with more tribal continuity, became better represented in published folklore, but southern New England has recently been given serious attention in a new work by anthropologist William S. Simmons (see references).

Indian stories today combine old motifs with modern beliefs, reflecting historical adaptation to over three hundred years of domination by the transplanted European society. However, the persistence of particular stories and symbols has helped provide continuity and identity for Native Peoples.

Present-day storytellers and tribal historians are helping to keep cultural and oral traditions alive. One of them, Joseph Bruchac of Abenaki ancestry, grew up hearing stories and liked to listen to old people. He had a good memory and is now able to introduce his listeners to a forgotten Abenaki heritage:

You can talk about history and describe it, but tell one story and it suddenly becomes clear ... There are certain stories that are able to teach even children. There are others that are very powerful and you only tell them at certain times and in certain situations.

If you tell a story at the wrong time, it can confuse nature itself and bad things will happen to you. I don't do storytelling from May through August.

I think that the stories are reemerging in ways that point out the connection of the Abenaki people to the earth, just like Gluskabi and Odzihozo are connected to the land and also have a responsibility to that land.

Bruchac quoted in Caduto, *Vermont Life*
Winter 1986, Vol. XLI, #2

Stories

No legends were told
from the Strawberry Moon
until the Moon of Falling Leaves.
The Little People, the Djo-geh-oh,
watched and listened and it was said
that anyone who broke this rule
would soon be visited by snakes.

For if the animals should hear
human beings boast in their stories
of the game they caught,
those animals might leave forever
the places where humans walk.

Or, listening to the tales of wonder,
they might forget their place in nature
and wander through the forests
dazed and lost in the mystery of words.

Even the crops and trees might listen
and grow lazy, the birds forget
to fly south, the bears
forget to prepare for their winter sleep.

As everyone knows
when good stories are told,
the whole world stops work and listens.

Joseph Bruchac
Eagle Wing Press, Vol. 6, No. 1, 1986

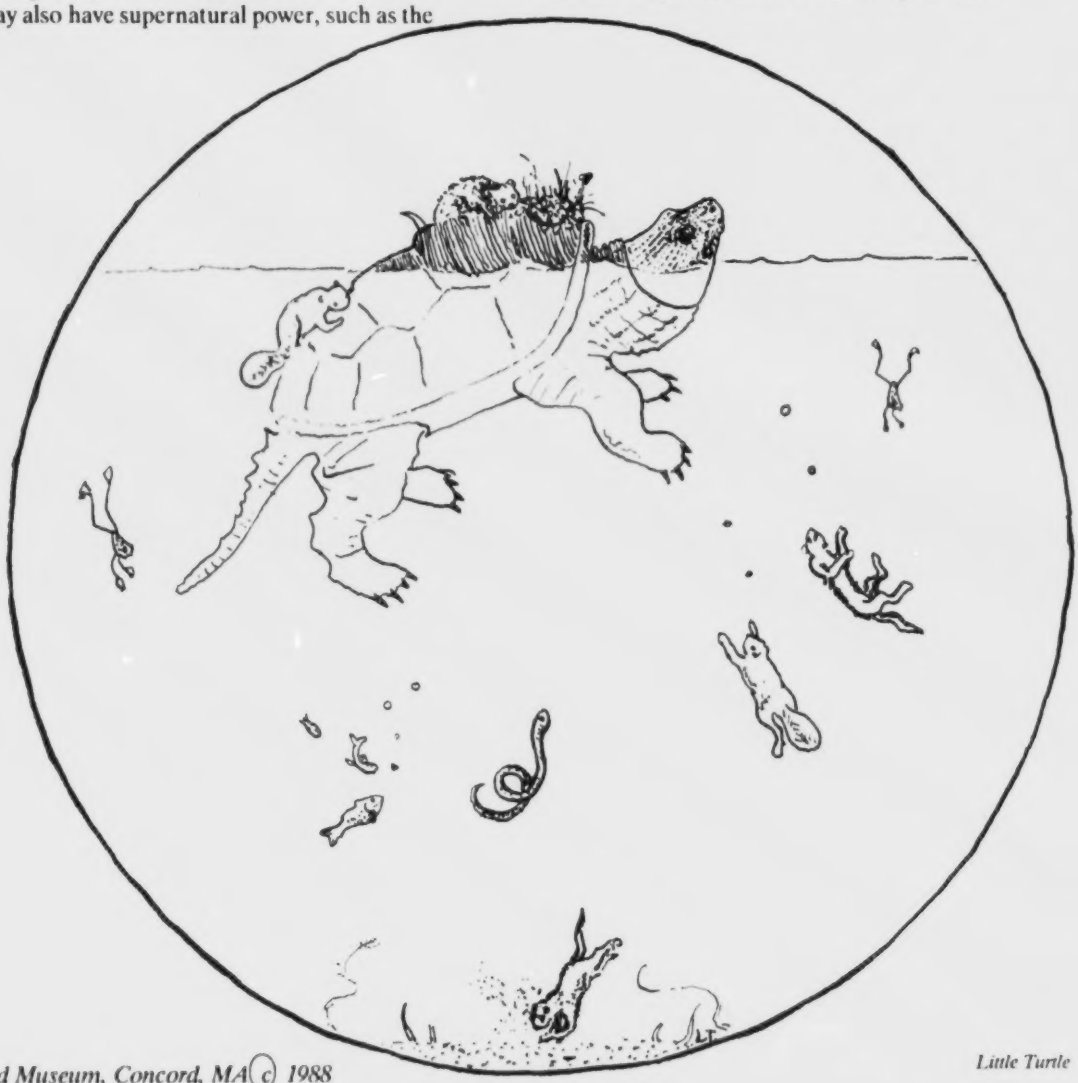
Examples of the stories that have guided Native Peoples for the past three to four hundred years follow. Many more stories can be found in printed sources, reflecting different periods of time and the variety of tribal cultures that have existed in New England. Stories are still being told that are being passed on orally only. Folklore continues to be an important part of the lives of many tribal people living in New England today.

Creation Myths and Legends

Of all the types of stories, creation myths evoke the strongest feelings. For Native Americans there is no one creation story but many versions, according to location and tradition. However, the myth that earth was formed on the back of the turtle can be found within many tribes, and the term "Turtle Island" is often used for North America today. The so-called "earth diver" story appears in Old World stories as well, and may have come over from Asia with the first New World people. (Bierhorst, 1985) Several examples of creation stories attributed to New England follow.

A supernatural Creator beyond the powers of nature has been given different names (interpreted as Great Spirit by white men). The Creator could also transform living and moving forms from one into another if asked to provide food, such as turning a tree into a deer. Sometimes a semi-human character comes to earth to transform the creative powers into recognizable forms. Some of the Creator's "creations" may also have supernatural power, such as the sun and earth, as well as certain protective spirits. The myths are the important tales that provide explanations for understanding Creator and creations, time and space, and the place occupied by a particular tribe. They are the keys to understanding that culture's perceptions and beliefs.

Many Native Americans today think of their world as beginning on this continent and not originating elsewhere earlier. As with all cultures, the scientific record may differ from the belief system. For example, scientists are almost unanimously agreed that people entered this continent from Asia by way of the Bering Strait land bridge up to 35,000 years ago. Many Native people have been disposed to date the beginning of cultures here much longer, up to 200,000 years ago. While accepting some of the archeologists' versions of past evidence, they may retain the sense of the origin stories about the universe in general and this continent in particular on a mythological level.



Little Turtle

The Creation of the World

The creation story of the Wampanoag people combines the story of turtle island with the concept of a world flood, as told below.

> In the beginning, there was nothing but sea-water on top of the land. Much water, much fog. Also Kehtean, the Great Spirit, who made the water, the land under it, the air above it, the clouds, the heavens, the sun, the moon and the stars. Kehtean dwelt in the Spirit Land, in the Western Heavens. He was called the Great Spirit, and under him were lesser spirits, such as Geesukquand, the Sun Spirit, and Yotannit, Spirit of Fire.
>
> Once Kehtean left the Western Heavens, came to the world and passed over the waters that covered it. He reached down to the bottom of the sea, took a grain of sand and of that made the earth. He created four guiding spirits to guard the four corners of the earth; and he made the four winds. Then he made animals in the likeness of spirits of earth and heaven, birds in the likeness of the wind-spirits, fish in the likeness of the Water spirit, Nibah-Nah-beezik; and he gave life to them all.
>
> After he returned to the Western Heavens, he realized that he had not made anything in his own form, so he took the form of a great hare, and went back to earth. There he made Uskitom, the first man-being, giving him the man-spirit, and Netimigaho, the first mother, giving her the Eshquanit, or woman-guiding spirit. In time an evil presence came among the man beings, and brought others of his kind. His name was Mahtahdou, and he created flies, gnats, fevers, diseases and miseries. He spread these sorrowful ills among the children and granchildren of Uskitom. As a result, wars took place and man-beings quarreled with one another.
>
> Kehtean saw this and was angry. He caused the waters to flood the earth. They washed away the flies and gnats and quarrelsome man beings, but they did not wash away Mahtrahou who hid in the company of Maskanaki, the Great Snake, in deep holes beneath the sea.
>
> While flood was over the land, Giant Turtle swam on the water, carrying on his back, Eagle, Owl, Crow, Deer, Fox, Turkey, Muskrat and Beaver. Beholding this fine company, the Great Spirit Kehtean came down on Turtle's back and again took the form of a hare. He sent Crow to search the water, bidding him to find brown earth. Crow came back without any earth. So Kehtean sent others, but they all returned to Giant Turtle without bringing any part of the land's substance. Finally Kehtean sent Muskrat who was gone a long time and at last appeared on top of the waters, holding sand in his paws. From this sand Kehtean refashioned the animals and birds; man-beings roamed the forests; and from hiding places under the sea came the Evil Spirit Mahtahdou, and the Great Snake Maskanako. Kehtean was a wise god; he made Maskanako into the medicine-man of the tribes.
>
> Attributed to Chief Red Shell, Historian of the Nauset Wampanoag Tribe and Chief Wild Horse, Wampanoag Champion of the Mashpee. Origin probably Delaware (Nanepashemet, personal communication; Simmons, 1986, 215). Reprinted from Reynard, Chatham Historical Society, 1986.

Creation of the Familiar Land

Some creation myths combine legends of giants or transformers. They were not the Great Spirit but had power to create landforms or transform existing land into familiar patterns. The Wampanoag people talked about Giant Maushop who formed the lakes and islands such as Martha's Vineyard and Nantucket. The Eastern Abenaki told of Glooskap's work creating the St. John and St. Lawrence rivers, northern seas and northern islands. The Western Abenaki traditions include Odzihozo who made the mountains and the rivers and Lake Champlain for the Creator called Tabaldak, translated into "The Owner." Ojibwa people to the north and west claimed Odzihozo and Nanabush as their transformers.

Creation of the People

> Some of the inland Indians say, that they came from such as inhabit the sea coasts. Others say, that there were two young squaws, or women, being at first either swimming or wading in the water: The froth or foam of the water touched their bodies, from whence they became with child; and one of them brought forth a male; and the other a female child; and then the two women died and left the earth: So their son and daughter were the first progenitors.
>
> Creation story recorded by Daniel Gookin in the 17th century (1972 ed.)

Concord Museum, Concord, MA © 1988

In creation stories quoted by tribal people today, Cautantowwit or Glooskap create man and woman from either clay or wood.

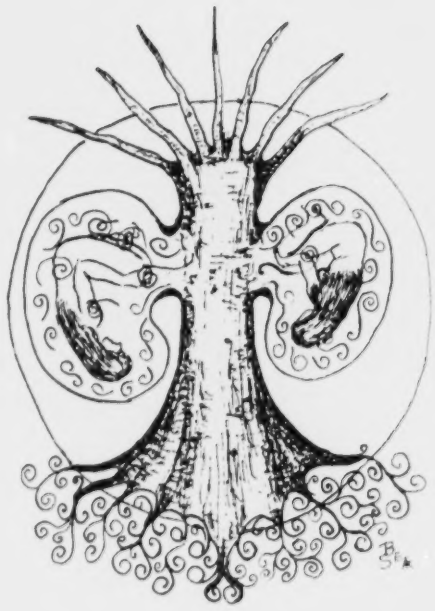
> When the earth was young, evil spirits unleashed a terrible flood .... Cautantowwit remade the mud-soaked earth and fashioned a man and woman from stone. Dissatisfied with the results, He broke them into tiny pieces and made a new pair from clay (Mother Earth).
> Little Turtle, *The Nipmuck Path*.

Little Turtle notes that some versions of the origin story say that Cautantowwit chose a living tree from which to form man and woman, although Mother Earth is still recognized as the source of physical bodies.

Nanepashemet tells a similar story at the Wampanoag Encampment at Plimoth Plantation and refers to wood rather than clay as the basic material.

The western Abenaki tradition is that Tabaldak, "the Owner," created all living things except for Odzihozo, the transformer who shaped himself from earth's dust. Tabaldak made man and woman from a piece of stone but was dissatisfied and broke them. Next he tried wood, and from this origin came the Western Abenaki people. (Haviland and Power, 1981) Joseph Bruchac tells this story and expands on the image of the rooted ash and the concept of the living land in a recent article, "Rooted in the Ash Trees." (Carlson, 1987, 2-5)

In a Penobscot tale, it was Glooskap who first brought elves or Mikumwess into the world and then people. Glooskap shot arrows into ash trees and made "tree-men" or Indians. Next Glooskap made all the animals. They were so large and strong that the Indians couldn't hunt them or defend against them. So Glooskap smoothed them down and made them as they are today. (Anastas, 1973)



Man and Woman being Carved from Ash. One legend says that Glooskap shot his arrows at the ash tree, and we appeared out of the bark of the ash, as shown in this print. Another legend says that he modeled the first Wabanakis out of red clay. Drawing by Shirley Bear, Maliseet artist.
Maine Dirigo, "I Lead"

Legends About Hobbamock

A most treacherous and hideous being, Hobbamock lurks in the night-time shadows. Some people will not go out alone at night for fear of an encounter with this frightful fiend. He is the Indian "bogeyman" and the equal of the European "devil."

Those who are in harmony with their fellow beings and seek the presence of the Great Spirit in their lives have no cause to be intimidated by Hobbamock! Only self-styled witches and medicine people who abuse their gifts can be seriously endangered by this mischievous evil one.

Sometimes called "Cheepie," this malevolent phantom is a source of pain, sickness and emotional distress. He frequently materializes in various grotesque apparitions including impersonations of departed loved ones - or enemies ....

Strangely enough, sometimes "Hobbamock" was given or adopted as a personal name or title as in the case of Massasoit's high-ranking Wampanoag Council Member who served as ambassador to the Plymouth Colony.

Little Turtle, Dudley Band
Nipmuck Tribe

Stories and legends about Hobbamock appeared in all areas of New England. Although the name Hobbamock was usually associated with black, death or evil, it could be an honor for him to appear in a vision or dream. Through him a spiritual leader could connect with souls of the departed; he was sometimes known as "Shaman's Helper." He was most often seen at night in dark woods or swamps. Thus dark, unknown, or frightening natural features were often called "Hobbamock." Unusual frights and strange events that occurred shortly after European colonization in Massachusetts Bay convinced many Natives that it was Hobbamock "appearing to them in divers shapes, and persuading them to forsake the English ..." (Winthrop in 1637 as quoted in Simmons, 1986)

A story about rumblings in Moodus (Bad Noise), Connecticut, is part of modern folklore.

In the township of East Haddam, at the junction of the Moodus and Salmon Rivers, and within plain sight of the Connecticut, stands a considerable eminence, now known as Mount Tom. Even of late years, strange noises and rumblings are said to have been heard at times in the bowels of this mountain, and slight shocks, as of an earthquake, have been felt through the surrounding country. But in ancient days, if tradition speaks true, and if the writers of those times are worthy of credit, these shocks and noises were far more violent than now, and were sometimes truly wonderful .... Large fissures opened in the bosom of the earth. The astonished inhabitants have heard terrible roarings in the atmosphere ....

It is natural to suppose, that at no time were these phenomena more common, or more extraordinary, than when the winds sighed heavily through unbroken forests, when ancient trees sometimes fell by their own weight in the lonely woodlands, and when the place was only inhabited by (Indians). Machemoodus, therefore, was believed to be the peculiar residence of Hobbamock; and here the Indians held their greatest powwows ...

Quoted from DeForest, 1851, by American Indian Archaeological Institute, 1986

Legends About Animals

Many legends relate to Native People's dependence on animals and reverence for them. In New England those favored animals which figure most prominently in stories as well as artifactual symbols are the turtle, bear, wolf, thunderbird (eagle or hawk) and deer. The snake also has special powers, sometimes evil, sometimes good, depending on the area. Muskrats were respected more than beaver until the coming of the white men and their insatiable appetite for beaver skins, when the respect took on a decided commercial aspect.

Bears are considered close to humans in their form and skills and serve as models for strength and courage -- for men as great fighters and for women as faithful mothers. In some Native cultures the bear is an elder spirit who receives sacred power from the sun. The bear, with courage to face the setting sun, "dares to look within." (McFadden, 1987, 15)

Wolves also are considered like brothers and sisters with human-like qualities. The tribal order, hunting tech-

Concord Museum, Concord, MA © 1988

nique and child-rearing behavior are said to be modeled after wolves. (See *The Nipmuck Path.*) Wolves domesticated as dogs have held a special place in the household.

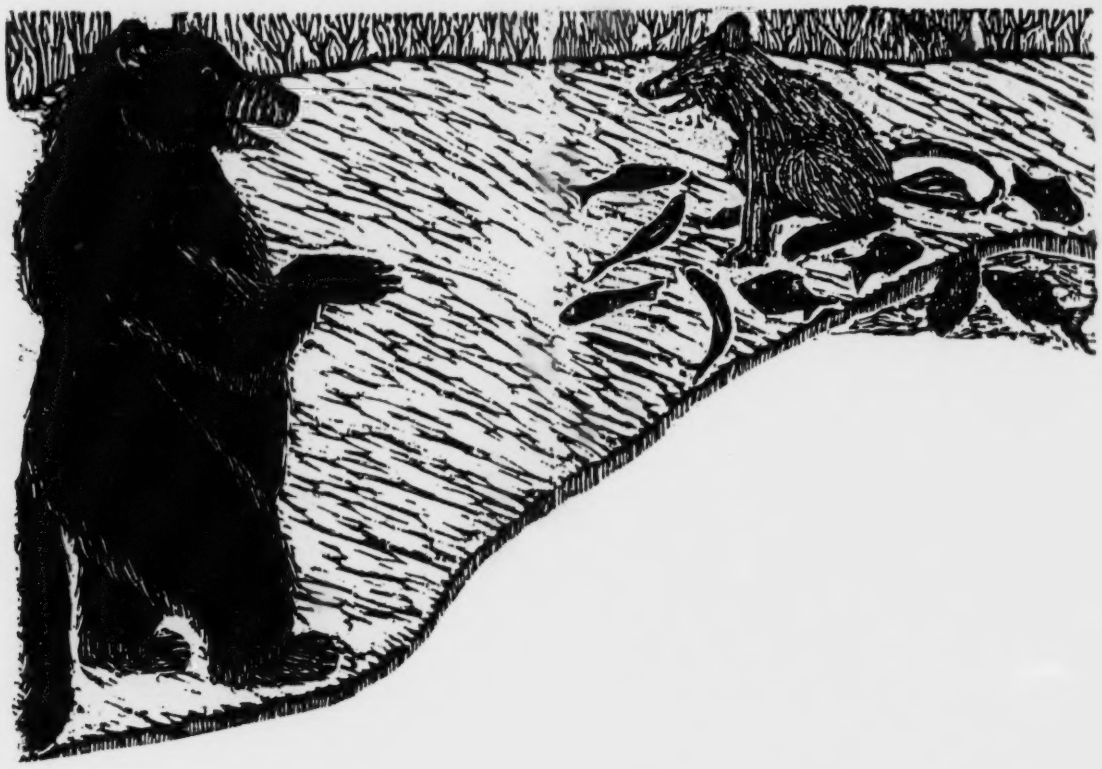
As legends go, the loon was first selected to become the domesticated dog of Glooskap, but wolves were chosen instead because the loon kept disappearing. Loon's elusiveness and its diving skills are greatly admired.

There are stories about the special abilities of animals that help to protect the people, such as the swiftness of deer or the eyesight of eagles and hawks. Distinguishing characteristics of animals, such as the fluffy tail of the rabbit or the short tail of the bear are explained in stories. Some legends use a "Trickster" like Glooskap or Moshup, or animals such as coyote or ravens who play a trickster role. Their magical feats provide explanations for events and phenomena such as animal differences, and the trickster often changes from one form to another.

"Why the Bear has a Short Tail"

Bear once had a beautiful long tail. Deciding to play a trick on bear, coyote cut a hole in the ice on the lake, set some fish around him and lowered his tail into the water. Bear appeared and, eyeing the pile of fish, wanted to try his luck. Coyote cut another hole in the ice. "Bear," he said, "Sit with your tail in the water and be patient. When I shout, pull hard, but don't move until then." Coyote went home. The next morning he awoke to find a fresh blanket of snow. Bear, now a white hump in the middle of the lake, was snoring loudly. Coyote shouted, "Now, bear!" Bear awoke with a start, pulled his tail and whack! It broke and stuck in the ice that had frozen overnight. It is for this reason that bears have short tails today.

Iroquois, as reprinted by
American Indian Archaeological Institute



"The Legend of the Mastodon and the Cranberry"

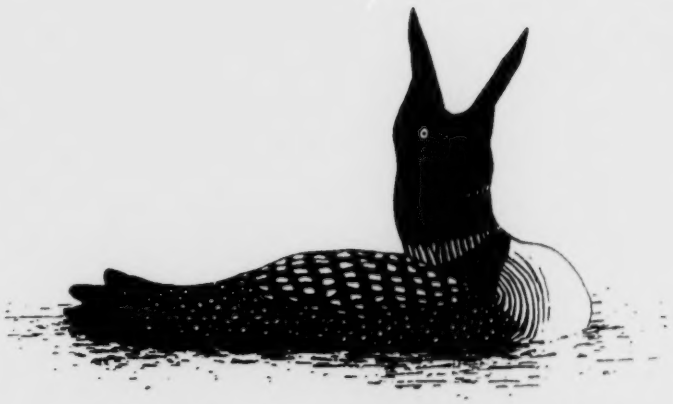
Long ago, in time almost forgotten, when the Indians and the Great Spirit knew each other better, when the Great Spirit would appear and talk with the wise men of the nation, and they would counsel with the people; when every warrior understood the art of nature, and the Great Spirit was pleased with his children; there were mighty beasts that roamed the forests and plains.

The Yah-qua-whee or Mastodon that was placed here for the benefit of the Indians was intended as a beast of burden, and to make itself generally useful to the Indians. This beast rebelled. It was fierce, powerful and invincible; its skin being so strong and hard that the sharpest spears and arrows could scarcely penetrate it. It made war against all other animals that dwelt in the woods and on the plain.

A final battle was fought and all beast of the forests and plains arrayed themselves against the Mastodon .... The slaughter was terrific. The Mastodons were being victorious until at last the valleys ran in blood. The battlefield became a great mire, and many of the Mastodons by their weight sank in the mire and were drowned.

Traces of the battle may yet be seen. The marshes and mires are still there, in them the bones of many animals. There was a terrible loss of animals, and the Indians grieved much to see it. So the Great Spirit caused, in remembrance of that day, the cranberry to come and grow in the marshes -- to be used for food, its coat always bathed in blood, in remembrance of that awful battle.

Delaware Indian Legend as reprinted by American Indian Archeological Institute



Audubon Society of New Hampshire

"Why Loons Don't Get Stuck Anymore in Bottom Weeds"

As Glooskap traveled from Newfoundland to Maine and into New Hampshire, he met a loon and talked to him. The loon wanted to be Glooskap's servant. Glooskap taught the loon a strange cry that echoed. Glooskap went on to an Indian village where he had such a good time, he turned all the people into loons. That's why New Hampshire has loons.

One day the loon got stuck in some bottom weeds and its call could not be heard by Glooskap. Glooskap looked for his friend with the special voice. The thunder told Glooskap that the loon was stuck at the bottom. Just in time Glooskap dove to the bottom and saved loon. Today when the loon's call is heard, it is believed that Glooskap and the loon are talking to each other. Glooskap warns loon and loon replies in his strange cry that he didn't go into the bottom weeds.

Adapted from Howard Norman, translator; "'Why Loons Don't Get Stuck Anymore in Bottom Weeds' and Other Maritime Tales," *Boston Globe Magazine*, January 25, 1987

Legends About Plants

"How Pussy Willows were Made"

Little High Jumper was a young rabbit who one day asked for the moon. When his mother told him she hadn't the power to give him the moon, little High Jumper grew angry and stormed off to get it himself. He ran to a field where he jumped and jumped but the moon still hung high in the sky. He climbed up a hill thinking that if he jumped from the top of the hill he would surely catch the moon. Now the wind had been quite strong and had broken off the tops of many plants, leaving them with sharp pointed ends. Little High Jumper gathered all his strength and leapt high in the air. He did not reach the moon but, on the way down, he caught his tail on one of the pointed plants. There it remains today on the plant known as pussy willows.

Indian Legend of Seneca, reprinted by American Indian Archaeological Institute

"The Legend of the Golden Syrup"

One day Be-ail asked his grandfather, "Why is there syrup in the maple trees?"

The old chief answered: A long time ago before a white man came to this land, there lived a great chief named Glooscap, who had magic powers. Glooscap had a grandmother of whom he thought a great deal. She was called Mug-gu-lyn.

Glooscap's enemies, the evil ones, wanted to injure him and so they planned to kill Mug-gu-lyn.

It happened that a flying squirrel was passing by and heard the evil one's plot. The squirrel went to Glooscap and told him what he had heard. He also told Glooscap of the safest place for Mug-gu-lyn to hide which was on the other side of a mighty falls.

PRUCHNIK
LITTLE HIGHJUMPER WAS A YOUNG RABBIT WHO, ONE DAY, ASKED FOR THE MOON. WHEN HIS MOTHER TOLD HIM SHE HADN'T THE POWER TO GIVE HIM THE MOON, LITTLE HIGHJUMPER GREW ANGRY AND STORMED OFF TO GET IT HIMSELF. HE RAN TO A FIELD WHERE HE JUMPED AND JUMPED BUT THE MOON STILL HUNG HIGH IN THE SKY. HE CLIMBED UP A HILL THINKING THAT IF HE JUMPED FROM THE TOP OF THE HILL HE WOULD SURELY CATCH THE MOON. NOW THE WIND HAD BEEN QUITE STRONG AND HAD BROKEN OFF THE TOPS OF MANY PLANTS, LEAVING THEM WITH SHARP POINTED ENDS. LITTLE HIGHJUMPER GATHERED ALL HIS STRENGTH AND LEAPT HIGH IN THE AIR. HE DID NOT REACH THE MOON BUT, ON THE WAY DOWN, HE CAUGHT HIS TAIL ON ONE OF THE POINTED PLANTS. THERE IT REMAINS TODAY ON THE PLANT KNOWN AS PUSSY WILLOWS.

But the evil ones have ways of finding out things and they learned where Mug-gu-lyn was hiding. They then set out to catch her. When they reached the falls, they found the hills on the other side red with fire, so they turned back thinking Mug-gu-lyn was burned to death.

But it happened that it was the fall of the year and maple leaves were blazed with colour which fooled the evil ones.

When Glooscap heard about the role the maple leaves played in saving Mug-gu-lyn, he rewarded them by making a sap within the trees so they would grow sweet.

From that day on, maple trees have been a source of value to men by producing maple syrup.

Norma Jean Levi, Micmac: Eskasoni, Nova Scotia, *Indian Legends of Eastern Canada*, 1969, reprinted in *Wabanaki Curriculum Development Project*.

"Origin of Tobacco"

Long ago there was a wise and peace-loving elder who travelled from tribe to tribe encouraging cooperation and friendship between all nations. He was a spokesman for the cause of good will and his mission was to promote unity among all beings.

At a very great age the elder called a council meeting of elders and representatives from the many clans, tribes and nations which he had visited and taught. He told them that his work was coming to an end and he must soon join the spirit world. However, he promised to return in a new form as a reminder of the peaceful brotherhood he had sought to establish among the nations.

A short time after his death a new plant sprouted from his grave. This was tobacco and has been used in ceremonies ever since as a symbol of unity, honesty and peace. The rising smoke from the pipe is a reminder that the thoughts and prayers of people go upward to the Creator.

Little Turtle, Nipmuck Tribe, Dudley Band

"Legend of the Strawberry"

Long ago there was a little girl and her slightly younger brother who were always fighting. It seemed that they could never get along. Everywhere they went there was an argument.

One day they had been squabbling even more than usual. Finally the little girl got sick of fighting and walked off into the woods. The sun was pleasantly warm, birds were singing gaily in the trees and soon she forgot all about the quarrel with her brother.

As she walked along, suddenly she noticed some bright red berries gleaming in the sun. Tasting one she found it to be deliciously sweet and thirst quenching. After eating several she decided to take some home to her little brother.

Upon returning she found that the little boy was very sad because he had missed her while she was gone and he had been afraid that she was lost. They embraced and the girl told of the beautiful and tasty berries she had found ... whereupon she gave him the berries.

From that day on they began to get along as brothers and sisters should. And strawberries have come to be known as a symbol of forgiveness and friendship.

Each year when the strawberry festival is held it is customary for anyone holding a grudge against someone to invite that person to the festival as a token of forgiveness. Anyone who is not ready to make peace with an estranged friend or relative should not take part in the strawberry festival.

Little Turtle, Nipmuck Tribe, Dudley Band

In a Seneca version, the gift of strawberries was brought to Earth Island from the sky world by Sky Woman. (Cornplanter, 1938, 7) The Iroquois believe this plant possesses great medicinal value and brings spiritual and physical renewal. (Hamell, 1986, 9)

Corn

Many Native American stories attribute corn's origin to a corn woman or corn goddess who brings seed to the people. In a few, corn is a man spirit. Many corn stories have to do with origins of particular attributes of corn such as flowing silk hairs or color (commonly green and yellow but also multiple colors of blue, red, black, depending on area) and symbolic meanings. In New England, corn is usually brought by the crow from the southwest. (See corn legends in Basic Needs section.)

General Activities: Folklore

1. Look into creation myths around the world. Every culture, past and present, has developed myths and stories to explain creation, supernatural beings, and other important beliefs. Have students find similarities and differences between them. Investigate how myths have been passed down in different cultures.

2. Read stories to find out how certain animals and plants received particular abilities to protect themselves (according to different tribes): e.g., the scent of the skunk, quills of porcupine, flat tail of the beaver, swiftness of deer, eyesight of eagles, the thorns of roses, and other gifts.

3. Read stories to learn how plants or animals got peculiar traits (according to different tribes), such as scars of the birch tree, scratches on the chipmunk, the black tip on the tail of ermine, the fluffy tail of rabbit and the short tail of bear, and other special characteristics.

4. Read stories about how certain plants or animals received special gifts, such as the sweet sap of maple trees or the red color of "Indian paint brush." These plants then became great "gifts" brought to the Indians. Have the students think about the explanations given in them, and discuss what they tell about Native lifeways.

5. Create stories: Have students write their own stories about favorite plants or animals in your area -- their protective abilities or their special traits or gifts. Share these stories orally or prepare a classroom book. Find out what plants and animals they consider a "gift" to them or to the world. Are there any plants and animals universally revered?

6. Make a puppet show based on the students' stories or on an Indian myth or legend. Make simple puppets, such as paper bodies glued to popsicle sticks or tongue depressors. The show may be performed from below a table rather than in an elaborate box theater.

7. Make up a classroom legend. After the class has had a chance to hear several stories, provide a topic and explain that each student will get to add a sentence or two. They should try to be fanciful and imaginative but also follow a story line. Encourage each storyteller no matter how short the contribution. Start the story with several sentences and then go around the circle.

8. Express a legend in mural form. It could be the classroom legend or another of their choosing. This could be done in cooperation with the art teacher.

9. Research Contact period writings, such as William Bradford, William Wood and Roger Williams, for information on the Native interpretation of recent historical events, such as the arrival of the whites, the fur trade, the spread of plague-like diseases, etc. Examples of strange European interpretations of unfamiliar Native events can also be found. Discuss findings. (For older students)

10. Find out more about "culture heroes" such as Glooskap, Moshup and Nannabush, and what role they played in New England legends. Are they sometimes portrayed as tricksters? Define trickster and make comparisons with today, e.g., magician or wizard. Have students talk about tricks they play on others or that have been played on them.

11. Research folklore about your own community. Look into town histories or have people from the historical society come into your classroom. Are there stories about the origin or importance of natural features or landmarks? Stories about how the earliest people lived before there was a "town"? About how the community was founded or got its name?

12. Family lore: Have students interview their parents and grandparents for family anecdotes and "stories."

Background Sheet: Music and Dance

In the past, an appropriate Native song or dance existed for every occasion, whether work, play or group ceremony. Songs and dances might belong to an individual, or be common to all. They might be sacred or social. Specific songs existed for: war, revenge, peace, love, care of sick, child care, games, hunting, life cycle ceremonies and worship (prayer, visions, dreams, inspiration and invoking spirits such as links with nature). Song usually accompanied dance, but there were chants and songs used as poetry just as there were dances accompanied only by instruments, such as the drum and rattle. Sacred and social songs and dances are still important in tribal ceremonies today.

The musical instruments which accompanied songs and dances were made from natural materials. The drum and rattle were most common, but all kinds of sticks, bells, flutes and whistles were also used.

Rattles came in all shapes and sizes and might be made as objects to wear as well as hand-held instruments. Small items like shells, claws, bones, seeds, pebbles and stones could be tied together and worn as a chain, more like a bracelet or necklace that rattled as the owner danced or moved around. The best known rattles were made from hollowed out gourds, dried out, and filled with pebbles, etc. In some areas, a large empty turtle shell could be filled to serve as a rattle.

Drums were essential instruments for ritual occasions, but had social as well as symbolic meaning. Two major kinds were made: the two-sided drum with rawhide stretched over two open ends of wood and laced together which might range in size from hand-held to several feet wide; and the one-sided drum, sometimes called a tom-tom. One well-known example of a one-sided drum is the water drum which had its hollowed out end filled with water and covered with rawhide. The amount of water determined its tone. This drum could be large and loud, with its sound heard long distances.

Soft wood and bird bone were carved and hollowed out for flutes and whistles, and reeds were also cut to make flutes. Flutes had holes cut out for the fingers and were blown from the side or the end. Other kinds of wooden instruments were made by notching and carving, then making sound by rubbing together.

A few types of songs deserve special mention. Natives liked to sing songs as they worked, and children grew up hearing lullabyes and work songs. The songs differed in rhythm and tone rather than sound. Often the music consisted of a few syllables with no meaning, called vocables. The vocables were repeated, as in the Drum Dance Chant of the Seneca which is included in the examples of songs.

Power songs were usually for an individual but might be for a family or whole tribe. A boy or girl, age 12-14, might be sent into the forest to bring back a vision that would help the child or family. For example, if a boy received hunting power, it would benefit the whole family. Songs such as the Power Song of the Eagle on p. 125 would be part of the ritual. The animal or natural spirit (wind, rain) that appeared in a vision or dream might serve as protector, inspiration, and even name of that person. Power received this way was a gift to be shared, not to be used to control and manipulate.

A song as prayer for special powers or abilities might be sung and danced by tribes or families. Thanks for natural forces, such as rain, might be expressed through a dance ceremony. Such occasions functioned as great community-building activities.

Prayers or thanks to animals were usually offered in the form of music and dance. Animals were believed to have spirits that could be offended if not treated properly. Native peoples prayed to this personifying spirit before hunting and fishing, to insure a good trip. After a successful hunt, thanks might be offered to the animal for giving up its life to let the Indian live.

Music has been an important way of showing the significance of animal relationships to clan symbols in the Iroquois Nation. Eight Iroquois clans derived from two original clans, the wolf and deer. The bear, beaver, turtle expanded from the wolf clan; the snipe, heron, and hawk were part of the deer clan. Special traits of these animals were praised: the swiftness of deer; the cleverness of wolf (and coyote); the skilled hunting of the hawk (or eagle, falcon); the good building of beaver; the strength of bear; the adeptness of the heron at fishing; the patience of turtle; and the camouflage ability of the snipe in the forests.

Recently the Wolf Clan Teaching Lodge of the Seneca tribe published a booklet, *Nature Chants and Dances*, which passes on some of the lessons from animal clans:

> People became so adept at imitation, it appeared they had learned the language of the creatures .... The songs became the chants and the movement the dances (which were) passed down from one generation to the next by word of mouth, ceremonies and tradition.

133
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The Dancers wore costumes to look like the animal or part of the animal (horns, claws, hoof, feathers, fur, etc.) and they copied movements and sounds. These traditions are kept alive in interpretive performances today.

Seasonal celebrations are integral parts of calendar festivals today. The Narragansetts, for example, have six festivals throughout the year which accent the cohesion and meaning of their existence. These festivals include: prayer for the coming of spring in February; a maple dance at the time of maple tapping in March; a planting festival in April; a strawberry festival at gathering time in June; the Green Corn ceremony in late summer; and a final harvest celebration in early fall. Other nations have similar kinds of festivals, emphasizing events important to each season and tribal history.

The calendar festivals have been celebrated annually for many, many years, as one way of passing on beliefs and traditions. On such occasions, facial designs, decoration on clothing, and special accessories (feathers, roaches, etc.) are more than artistic expression; they serve to reinforce belief systems. Ritual symbols such as masks, pipes and special herbs may be brought out for sacred ceremonies. Clothing worn at these festivals is referred to as regalia, not costume. Costume implies "dressing up," that is, something temporary and trivial, whereas regalia denotes membership in a special group.

At annual powwows when different tribes and bands get together for ceremonies, trading and socializing, varied dancing takes place, including social dancing. In some the women do traditional shuffles and the men stomp and move more actively. In others an event such as a courtship may be acted out by several characters. Still others are men's or women's invitationals, or everyone may be invited to do their own steps, wearing their own costumes and greeting one another. It is important for non-Natives to understand that while they may learn the social dances, the sacred ones are not to be reenacted out of their sacred context.

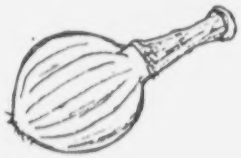
Although there are few published songs and dances which originated in New England, there are some that have broad application. When there are powwows that bring Indian peoples together from around the country, similar kinds of songs, chants and dances are enjoyed. Songs and dances from other regions of the country that revere the eagle and deer (animals that are also celebrated here) and songs for seasonal ceremonies are reprinted here, along with a few New England originals.

Original drawing by John White

Activity: Make Simple Instruments for Native Music

Objectives: To use manual skills to make simple instruments from natural materials.
To understand the importance of rhythm and sound in Native cultural life and to develop sensitivity to Native music.

Materials: Native American music on records, cassettes or sheet music;
Drum: coffee cans, rawhide, string, sponge balls, yarn, dowels, spools;
Rattle: gourds, pebbles, rawhide, shells;
Music and Song Background Sheet



Grades 3-6, simplify for younger; see follow-up for older.

Activity:

1. Play music of Native songs and dances and have students listen carefully to the rhythm and sound, keeping time with the beat by tapping their feet.

2. Have students try to describe the musical sounds and identify the instruments that might have made them.

3. Discuss how the instruments might have been made originally by Native People from natural materials. Concentrate on drums and rattles as the two instruments the students will be able to make in the classroom.

4. **Make a Two-Headed Drum with Beaters:**
   - Remove the top and bottom from a large coffee can.
   - Draw two circles on rawhide or rubber inner tube two inches larger than the can; cut them out.
   - Punch holes every two inches around each circle one inch in from the edge.
   - Tie the circles over the can at top and bottom with a piece of rawhide lace or strong cord running from top to bottom.
   - Tighten the rawhide to make the drum heads taut.
   - Beaters may be made in a variety of ways: sponge balls cemented to dowels; large empty spools bound with yarn to sticks and covered with a strong, colorful material; or dish mops bound with yarn and covered with chamois or leather from a discarded glove. (From *People of Native Ancestry*)

   Be creative with use of substitutes. Oatmeal boxes can be used instead of coffee cans, for example.

5. **Make Clay Drums:** Make a clay base with coils; use rawhide soaked or brown paper bag materials soaked in watered-down Elmer's glue for top; make the base so there is a groove for the string that holds on the top. From Emerson Umbrella, Concord.

6. **Make Gourd Rattles:** Let gourds dry over winter. Cut open and shake out seeds. Use dowel or skinned twig for handle. Paint gourd. Add shells, feathers to handle. From Emerson Umbrella, Concord.

   Rattles can be made from gourds that have been emptied and refilled with pebbles; secure the gourds to pieces of doweling. Make tambourine-type rattles by stretching rawhide across an open circular frame and hanging loose shells around the edge; shake the tambourine or strike it with fingers or a stick. (From *People of Native Ancestry*)

7. After the instruments are made, play the records or cassettes again, and have the students accompany selected pieces with their instruments. Stress respect for the serious nature of the music and the feelings expressed. Try the instruments with more than one kind of music.

Follow-up: Older students may want to do further research on traditional Native musical instruments. Have them experiment making them and try them out in a calendar ceremony.

General Activities: Music and Dance

1. Power Songs: After reading the background sheet, ask the students to think about what power they would wish for and hope to have a dream about (play game well, dance well, healing power, peacemaking ability, etc.) and have them make up a "power song" about it. This may be words only.

2. Song for a Group Occasion: After individual power songs are completed, have the class share them and pick out one as a group power song to sing or recite together. It may be recited like a chant -- a song done in unison that doesn't have a tune or harmony. Native people often chanted, with women singing an octave higher. The voices and rhythms of nature were sought, such as quavering like the wind and following the rhythm of the heartbeat.

Birchbark Rattle: filled with loose seeds, pebbles, corn, with wooden handle for shaking.

3. Animal Songs and Dances: See the songs of the deer as examples of prayers before or after the hunt. The Pima Black-tailed Deer song and the Papago song are told by the deer. These were danced with deer movements in great identification with that animal and its spirit. A Yaqui Deer Dance was done in pantomime in a ceremony to charm the deer and ensure a good hunt.

Try to dance and sing a deer song, or act it out in pantomime. A deer might pause, look, sniff for danger, quiver nostrils, jerk head, tremble all over, jump, stand still, watch, browse. (Boston Zoological Society)

4. Tribal Clans and Music: Learn the Deer Drum Dance Chant of the Seneca. Go over the directions for the dance. Have half the class dance while the other half chants and then switch. Use instruments to add to the rhythm of the dance (see activity for making drums).

Find out how other animals are honored in dances by the Iroquois, including fish, raccoon, lizard, snake and many other animals. "In recent years, the Iroquois have even kept up their Pigeon Dance, in honor of the extinct passenger pigeon." (Bierhorst, *A Cry from the Earth*)

5. Look into the use of vocables. The Chippewa Deer Song is an example that repeats several syllables. Although there is no real meaning to these syllables, they often provide appropriate sounds to convey a meaning, like the whistling of the wind, rustling of leaves, etc. Recite some of the music on the next pages, and try out the dance steps that accompany the words.

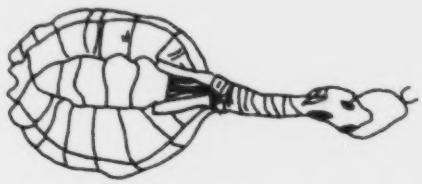
Write a song for a clan animal, using vocables that convey sounds for that animal and his habitat. Chant it together.

6. Many fine Native American records and cassettes are now available. See if your school or local library has some of this music and introduce it to the students. Find some music that does not have words, and have the students write a poem for it that seems appropriate to the season and the mood. Share results.

Bullroarer: representing the voice of the wind; flat piece of wood in shape of paddle spun by cord, makes whirling noise.

7. Have older students research American ethnologists who have studied Native music and dance. An early ethnologist, Henry R. Schoolcraft (*The Indian in his Wigwam*, Philadelphia, 1848), observed: "... Dancing is both an amusement and a religious observance among the American Indians and is known to constitute one of the most wide spread traits in their manners and customs ...."

Another pioneer in Indian "ethnomusicology" was Frances Densmore who spent fifty years recording music, and collecting instruments and other materials connected with the music. She thought that "without music the Indians would have no religion." (Hofmann, 1968, vi-vii)



Deer Songs

Deer Song

The Deer, the Deer
We are calling him;
Our Father the Deer will
feed us.

The Deer, the Deer
We are calling him;
Our Father, the Deer will
clothe us.

From *Tawow*, Vol. 4, No. 3, Canada.

Song of the Deer Dancing

Tee bee wen da bah no gwen eye ya bay
Tee bee wen da bah no gwen eye ya bay
Eye ya bay.
Eye ya bay.

Whence does he spring?
Whence does he spring?
The deer.

Chippewa (Bierhorst, *Songs of the Chippewa*)

Deer Dance, Boston Metro Zoos

Black-Tailed Deer Song

Down from the houses of magic,
Down from the houses of magic
Blow the winds, and from my antlers
And my ears they stronger gather.
Over there I ran trembling,
Over there I ran trembling,
For bows and arrows pursued me.
Many bows were on my trail.

Pima (Bierhorst, *In the Trail of the Wind*)

Song of the Hunter

Over there, far off, he runs
With his white forefeet
Through the brush.

Over there, nearby, he runs,
With his nostrils open,
Over the bare ground.

The white tail, climbing,
Seems like a streak on the rocks.
The black tail, striding,
Seems like a crack in the rocks.

Papago (Bierhorst, *In the Trail of the Wind*)

Song of the Deer

Here I come forth.
On the earth I fell over:
The snapping bow made me dizzy.

Here I come forth.
On the mountain I slipped:
The humming arrow made me dizzy.

Papago (Bierhorst, *In the Trail of the Wind*)

Power Song of the Eagle

Tilting down
Winging, winging, winging
Tilting down toward you,
My song is winging, winging, winging,
Tilting down --
Soaring, winging, tilting down.

Hai yi la
Hi yi, hi yi, hi yi
Hai yi la, Ao na tu
Iqnanis, hi yi, hi yi, hi yi
Hai yi la
Awiyi, hi yi, hai yi la.

Sacred ornaments of eagle feathers and other parts would be worn to help bring special hunting power.
Nez Perce (Bierhorst, *A Cry from the Earth*)

The Eagle Speaks

The eagle speaks.

The sun's rays
Lie along my wings
And stretch beyond their tips.

A little gray whirlwind
Is trying to catch me.
Across my path
It keeps whirling.
Papago (Jones, *The Trees Stand Shining*)

Boston Metro Zoos

Eagle Dance

To the Arapaho, eagles are especially important birds. In the past the capture of an eagle began a four-day ceremony using eagle feathers, including prayers, fasting and the singing of eagle songs.

The words of the song are repeated by a chorus, with a solo leader. The pattern is repeated four times. This is sung by male voices in a wide range of sound, who exhibit a great deal of vocal tension and pulsation in a tight voice (quavering, rasping). The drum accompanies them, and they dance to the beat.

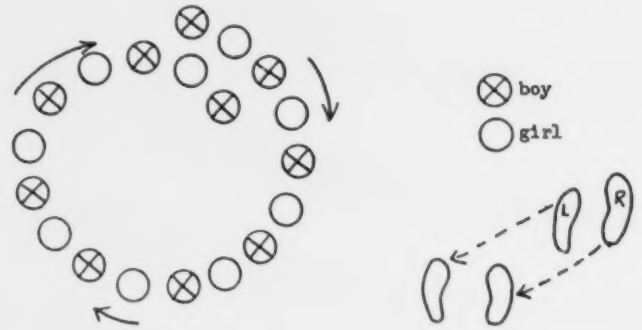
The repeated phrase in Arapaho is: "Nesona ganinena hiyehi hidiba." This means:
Our father, the great eagle
Gave us this song,
To the people.
Arapaho (Heth, *Songs of Earth, Water, Fire and Sky*. New World Records)

Concord Museum, Concord, MA © 1988

Dances

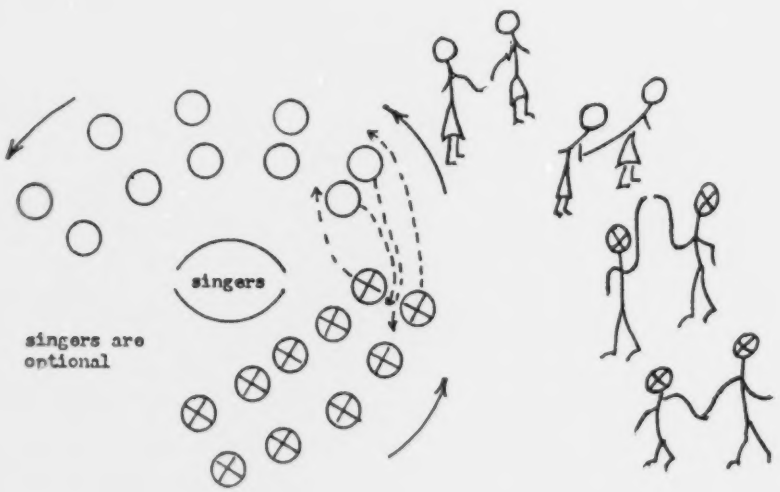
Taos Round Dance

The Round Dance is a social dance. A circle is formed. Men and women (boys and girls) stand side by side hand in hand, and move in a circle clockwise with a shuffling step. Move the left foot first.



Capture the Ducks

This is the pattern for a couple dance; the boys dance in couples and the girls dance in couples. The boys line up behind a set of male leaders facing counter clockwise. The girls face the boys, they will move backwards, counter clockwise. As the song begins each dance takes shuffling steps, moving slowly counter clockwise around the circle. When there is a "break" in the song, the lead boys raise their arms and capture the first girl couple in the chain of boy dancers. This process is continued until all the boy "hunters" have captured all the girl "ducks." From *People of Native Ancestry*.



Passamaquoddy Dance Song

See music on next page.

Wa gad a lo
He is coming
N'mu-sums sa- now
Our Grandfather
Kchi Blam-swe-Zo - zep,
Great Blam-swe-Zo - zep,
Ha ba-mco-ba - na.
With a string of fish.

We ho
Ya he ya we we ha ho
Ya he ya we we he ho
Ya he ya we we ha ho
Ya he ya we we he ho
Ya he ya we we ho
Ya he ya we we he ho
Ya he ya we we ho
Ya he ya we we he ho
Ya he ya we.

Maple Sugar Song

People came together after the long winter to gather maple syrup. It was a happy time with the coming of spring and warmer weather. Many dances and songs were part of ceremonies to celebrate the maple harvest. Try this one from *People of Native Ancestry*.

1. Ngi-ma-kwan nin-de-ma-kwan,
Stirring spoon now have I found

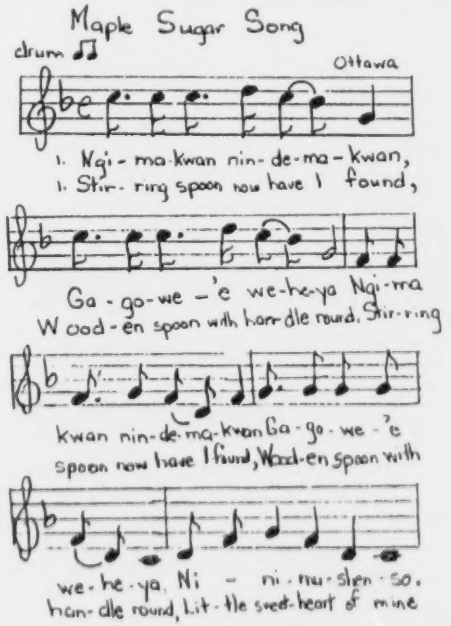
Ga-go-we - 'e we-he-ya Nigi-ma
Wooden spoon with handle round. Stirring

kwan nin-de-ma-kwan Ga-go-we 'e
spoon now have I found, Wooden spoon with

we-he-ya, Ni - ni-mu-shen - so.
handle round, Little sweet-heart of mine.

2. Ngajipaa kwesan anishnabek zisbakwat.
/:Indian maple sugar
I am going to cook and stir,:/
Little sweet-heart of mine.

3. Ngajasa' ama'an ga'ayi' ige' eya.
/:All for her this treasure,
It will give her pleasure.:/
Little sweet-heart of mine.


Maple Sugar Song
drum
Ottawa
1. Ngi - ma-kwan nin- de-ma - kwan,
1. Stir- ring spoon now have I found,
Ga - go-we - 'e we-he-ya Ngi-ma
Wood-en spoon with han-dle round. Stir-ring
kwan nin-de-ma-kwan Ga - go - we - 'e
spoon now have I found, Wood-en spoon with
we-he-ya. Ni - ni-mu-shen-so.
han-dle round, Lit-tle sweet-heart of mine

2. Ngajipaa kwesan anishnabek zisbakwat.
3. Ngajasa' ama'an ga'ayi' ige' eya ....

2/:Indian maple sugar
I am going to cook and stir,:/
little sweet heart of mine.

3/:All for her this treasure,
It will give her pleasure.:/
Little sweetheart of mine

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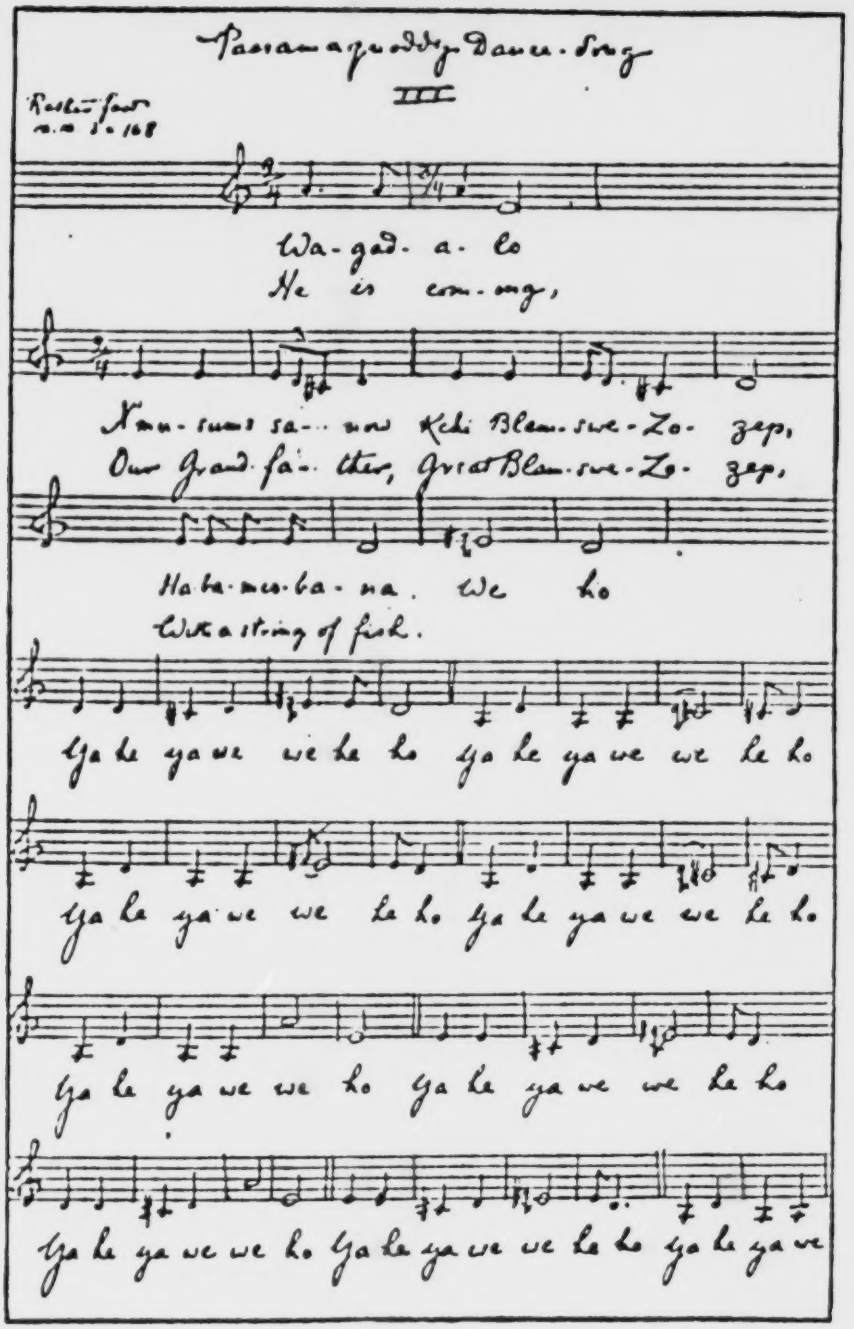
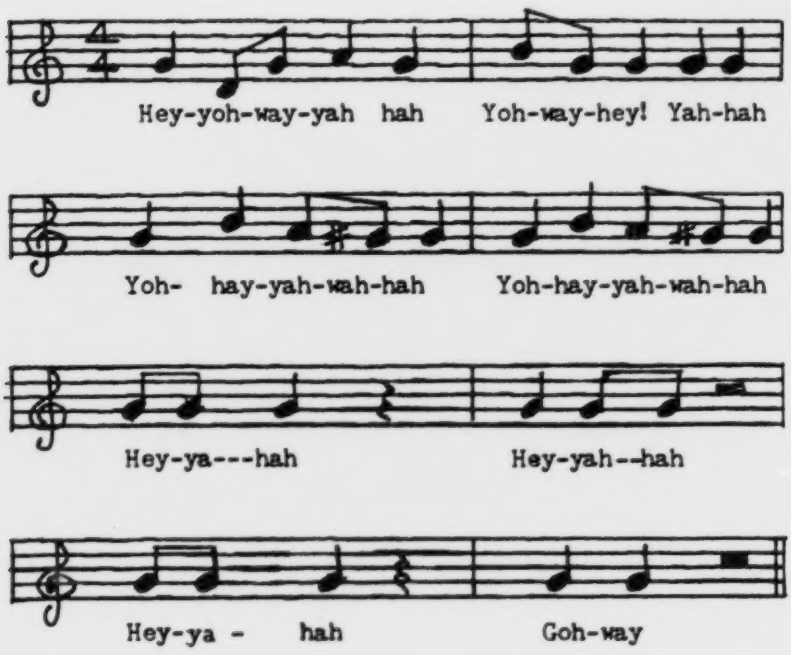

Passamaquoddy Dance-Song
III
Rather fast
M.M. ♩= 108
Wa-gad-a-lo
He is com-ing,
Nan-sum sa-... um Keli Blem-sue-Zo-zep,
Our Grand-fa-... ther, Great Blem-sue-Zo-zep,
Ha-ha-wa-ha-na. We ho
With a string of fish.
Ya he ya we we he ho ya he ya we we he ho
Ya he ya we we he ho ya he ya we we he ho
Ya he ya we we ho ya he ya we we he ho
Ya he ya we we ho Ya he ya we we he ho ya he ya we

Curtis (1907: 26)

The Drum Dance Chant

1

The dance begins after all have chanted the Drum Dance Chant. We suggest the spectators might chant while the others are dancing. However, we feel it is greater fun for everyone to learn both the chants and the dances.

2

With hand tom-toms maintaining the rhythm, step around the circle, moving counterclockwise, until all reach the place they started from. Then, turn and face the opposite way (clockwise) until all again return to their starting place.

3

Move at a left angle toward the center for 4 counts, then circle once (turning clockwise) in place. Move back to the outer circle in 4 counts, then circle once (turning counterclockwise) in place.

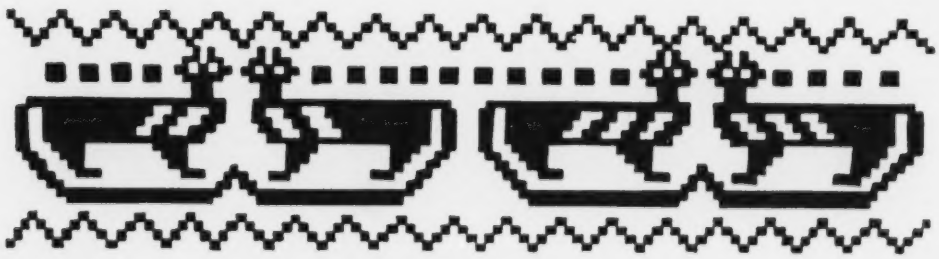
4

Stomp-step, stomp-step, stomp-step, stomp-tap left toe at right heel, then stomp with left foot. Stomp-step, stomp-step, stomp-step, stomp-tap right toe at left heel, then stomp with right foot. Repeat from beginning until the pattern has been completed four times.

V. CULTURAL LIFEWAYS

Creative Expression

Arts and crafts described not for hobbyists but for those who want to learn the how and why of Native utilitarian, decorative and symbolic objects;
Why these forms of creative expression should not be considered separate from the culture of which they are a part;
Hands-on activities include making dyes, cordage, pottery, woodworking, beadmaking and other projects using traditional Native methods and natural materials.
Many of these activities can be tied into other sections.



Background Sheet: Arts and Crafts

In the almost four hundred years since contact with the European world, ... Native American culture has been threatened with annihilation and extinction. It has suffered population decimation, removal from an environment that offered physical and spiritual nurture, the separation of the children from their elders, and the obliteration of culture through the banning of language, customs and ceremonies. It is in this context that traditional Native American art has persisted in a determined effort to maintain a continuity and the survival of a culture. Contemporary Native American art seeks to do more than carry on the prevailing tradition.

Modern artists attempt to retrieve that which has been lost. Utilizing ancient pictographs and petroglyphs, pottery sherds, kivawalls, winter count hides and collected ancient objects, artists weave these elements with modern media to create new forms and make new statements. Besides retrieving, maintaining and revitalizing a culture, they aim to transmit this culture to the young to insure its survival.

Dr. Raelene Gold, *Artifacts*, Vol. XII, #2, Winter, 1984

There is not a separation between arts and crafts and other aspects of Native culture. Traditionally, Native skills and natural materials were combined to produce utilitarian, decorative and ceremonial tools and objects, all related to a way of life. Shapes, designs and colors might be symbolic and be decorative; wampum might be for messages, tribute, sacred beads and for decoration; stone might be chipped or carved for basic tools and for ceremonial objects; and grasses might be woven into wigwam mats and baskets with ornate designs, as well as sacred masks.

No Native words for "arts" and "crafts" were recorded by 17th century writers or later linguistic transcribers. A Canadian program for children of Native ancestry has produced a book, *Kawin*, loosely meaning crafts. Before arriving at that title, the authors inquired of Native authorities and elders of a word to describe arts and crafts, and they concluded there was none. "The 'crafts' as we know them in the modern sense did not exist in the same manner for our forefathers.... Indeed our ancestors practiced all the (crafts described in their book) but not for the same reasons as they are practiced today." They were less embellishments and more the "story of their existence." (Beaudry, 1977, 2)

Often the real world and the dream or vision world were interwined in art. A sacred myth, a powerful legend of the tribe or a personal dream or vision might be recorded in pottery, masks, clan symbols, pipe effigy or jewelry, as well as on sand, rock or animal hide. In combining the two worlds, people could increase communication with another spirit or honor the power of that spirit as a protector or benefactor. Thus the spiritual essence of the animal or plant or element would be represented along with the physical form. The sense of connectedness with the physical world reflected a spiritual view of Creation and its manifestations in nature.

Many tools and objects have been unearthed by archeologists and studied for information about past material cultures, rather than as beautiful works of art or as fine crafts. Today many of the same tools and objects are being made by Native people who live in the modern world, as a way of carrying on their traditions. In many cases their products are a way of making a living as well. While the artists and craftsmen may still see the symbolic or ceremonial meaning within them, they are judged by most outsiders from an artistic point of view.

An increase in knowledge about and respect for Indian arts has made certain items in great demand. The growing demand has increased the number of artists and craftsmen and raised the levels of quality produced. The federal Indian Arts and Crafts Board was established in the 1930s to provide training programs, production workshops, and cooperative marketing associations. Guilds and related groups have sprung up throughout the country and today outlets for Native art products are widespread.

A spinoff of this product development has been the display of Native work (both old and new) in museums as art objects. The color, imagination and strong creative designs are being examined in their own right rather than as cultural examples in ethnographic exhibits. The Heye Foundation of the American Indian in New York led the way, followed by the Denver Art Museum and museums in the southwest. The Smithsonian Institution, long a repository of North American Indian ethnographic collections with exhibits in their Natural History Museum, recently began to show objects in the National Gallery of Art. In New England the Children's Museum of Boston and the American Indian Archaeological Institute have been pioneers in emphasizing artistic accomplishments along with other aspects of Native culture.

The new interest in Indian art has produced higher prices for Native artists and craftsmen, and investments for art collectors, which has created both problems and opportunities for the Native tribes involved. The dangers of commercial exploitation and trivialization of the Native cultures are real. On the other hand, tribal pride in its own culture and better knowledge of specific art techniques have increased along with the revitalization of Indian art. Through the exposure of their art forms, tribes have additional opportunities to make better known their cultural continuity and change as Native Peoples of the Americas.

132 *Concord Museum, Concord, MA© 1988*

Background Sheet: Dye Sources and Colors

Native Peoples extracted dyes from a number of animal, plant and mineral sources. They used stone mortars or paint pots and pestles for grinding paints. The colors were used to paint on stone and clay and to decorate the body, as well as to dye such materials as corn husks, porcupine quills, animal hair and plant fiber. Certain dyes were mixed with hot water or a mordant such as alum or tannic acid to set color. Glazes or glues spread over a painted color produced a sheen and greater permanence. Common dye sources still used today are listed below. Some of the plant sources were introduced by Europeans.

Pokeberry

Red
dogwood bark of fibrous root
pokeberry and vinegar
spring buds of pussy willow
red rock heated - hematite
cranberries = pinky red

Yellow
clematis leaves and roots
coreopsis - tickseed
dandelion roots
everlasting, whole stalk
goldenrod flower heads
joe-pye-weed - trumpet weed, flower heads
marigold flower heads
mullein leaves
onion outer skins = rich gold
black-eyed susan, whole plant
zinnia flower heads
sunflowers
wild sage

Sunflower

Blue
blackberry berries = blue/purple
red cedar root = purple
wild cherry root = reddish purple
elderberry leaves and berries = lilac blue
blueberry = purple/grey

Green
black-eyed susan heads
grasses
frog spit algae

Black
graphite rock
wild grapes

Brown
sumac and pine
hemlock bark = reddish brown
butter nut
black walnut

References: Levinson and Sherwood; Densmore; Tantaquidgeon, Children's Museum of Boston, *Nawaka Red Roots*, Adrosko.

General Activities: Making and Using Colors and Dyes

1. Experiment using natural materials to make dyes, possibly working with the art teacher. Provide any needed background and assistance to the art teacher who provides supplies, working area, and supervises project. Consult the background sheet on the preceding page and references for further instructions.

Leftover yarn can be brought in by the students. Some plant sources need alum which is a mordant that sets the color or allows wool to take color. An iron pot will darken a color. An aluminum pot should not be used if a mordant is required. If the classroom uses leftover white yarn, it would probably be mordanted already. Wool from sheep was not available before European settlement but animal hair and plant fiber were good materials for dyeing.

2. Find out how dyes were used by Native People. Look into decoration of body, clothing; coloring of basket splints; pictures on rock; and other uses. How were some colors used as spiritual symbols or in ceremonies? John Josselyn reported in the 17th century: "In times of mourning, they paint their faces with black lead, black all about the eye-brows, and part of their cheeks. In time of rejoycing, they paint red, with a kind of vermilion ...." Look into red and black colors as "Spiritual Symbols" in Basic Relationships.

Find out about the use of color in painting by Native artists today.

3. Use rock colors: Dyes came from minerals as well as plants. In New England, the best rocks for producing mineral color were those rich in iron ore. As iron ores oxidize, they create red, black or yellow. Hematite was widely used to produce red ochre, used for ceremonial burials and as a dye for face, pottery and ornaments. It was usually mixed with animal fat to put on face and body. Graphite was also used to produce black color.

Find out if hematite or graphite is found in your local rocks and get samples. If a rock containing hematite is found, it can be heated up in an oven or outside firepit to bring out the red, then it can be ground into powder to mix with water or oil to make paint. Why do you think this color was called "brick red" or "rust" by colonists?

4. Look into Rock Painting and Pictographs: See *People of Native Ancestry* and *Kawin* for activities on rock painting and picture symbols. Students can try to make rock paintings of plants or animals. Find suitable flat rocks. Draw the design, paint it on the rock, varnish it, and use it as a paper weight with felt on the back. Display student results.

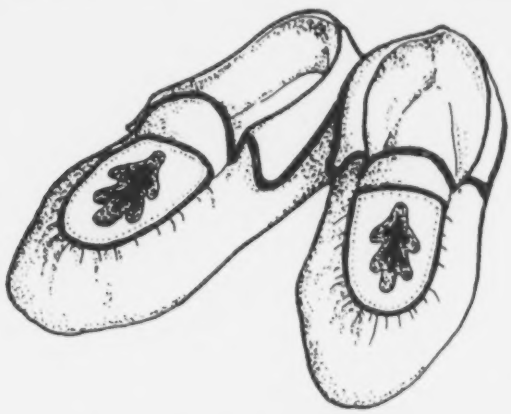
General Activities: Leatherworking

1. Learn about the stages from skin to leather: fleshing, dehairing, tanning (braining), framing and stretching, and smoking. This was hard work. Find out about tools and materials used, processes and results.

2. Find out how leather was used for clothing. Leather was made soft and pliable for use in such clothing as leggings, mantles, moccasins, breech clouts, shirts and skirts. Rawhide, untanned skin, was used in strips as thongs or cordage. See also Clothing under Basic Needs.

3. Research different kinds of moccasins produced by different tribes. Archeologists and ethnologists can determine tribal origins of moccasins by the style, pattern of decorative work done with beads, porcupine quills and color, and natural materials. Some were knee high, some sandal-like; some with hard soles, others soft; and some were made with several pieces of leather and others only one. Soft-soled moccasins from one piece were used in New England.

4. Try making moccasins from a simple pattern. (Write for Children's Museum pattern or consult Schneider and *Kawin*.) Natives used bone or stone awls to make holes in the leather and to sew seams together, but you may prefer a large sewing needle. See supply list for leather sources. If sufficient leather for a class project is not available, use flannel, felt or brown paper, but show leather as a sample.



Kawin

5. Have students make a design to add to their moccasins. The design can be done in beadwork. For younger children, try coloring, cutting out and glueing a paper design. See sample designs on the next pages and consult references for additional details.

6. Have students draw a picture to be embroidered on deerskin. Natives embroidered leather clothing with plant fiber or embroidered quills on leather with sinew. Brown fabric and lighter brown embroidery floss could be substituted for the classroom.

6. Try hafting a tool with rawhide. See Tool activities. Untanned rawhide was used for shields, tool bindings, pouches and other containers. Drums might also be covered with rawhide.

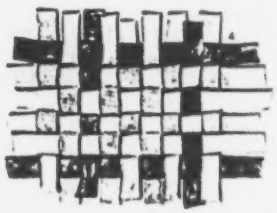
7. Study the specific animals used for leatherworking. In New England, deer was the most widely used, but skins of bear, elk, moose and beaver were also prepared as leather. Compare the use of buffalo in the Plains area with the use of animals here for these purposes. What substitutes for leather existed here that did not exist in the mid-west?

See also the Basic Needs section on respectful attitudes toward animals.

8. Invite a tanner to come to the classroom to explain or demonstrate some aspect of tanning. Visuals on tanning, such as films and videos are also available. The process of tanning is unfeasible for students to try in the classroom. It involves acids and other hard-to-get materials, including an untanned hide.

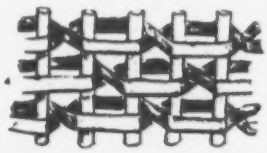
General Activities: Basketry

1. Find out about basketry techniques used in New England. Three basic techniques for making baskets have been used for thousands of years: plaiting, coiling and twining. Plaiting involves crossing two elements (the weft and the warp) to produce a checkerboard effect. Coiling consists of strips or bundles of fibers wrapped around in a spiral. Twining is a technique of wrapping wefts around each other and weaving them between the warps.



Plaiting

Coiling



Twining

North American Indian Arts, pp. 35, 37 and 39

2. Research Native basket use in New England. Check the museum listing for exhibits on basketry and consult references. The Children's Museum has a rental kit on Basketry. Younger students can look for pictures of people using various kinds of baskets to find out how construction suits the task. Older students can find out what archeological evidence and historical writings have told us about past uses and resources.

3. Make drawings of baskets that could be used for different seasonal tasks. Show plaited, coiled and twined examples. Look at the corn calendar in Basic Needs for ideas. Some corn husk baskets were twined by the Iroquois, as well as coiled. The Woodland Indians used burden baskets like back packs for harvesting corn; deep baskets with flexible sides and loosely woven bottoms for washing kernels; and tall, narrow-necked baskets for storing corn. Similar examples can be given for berry picking, drying and storing.

4. Look into raw materials used in New England for basketmaking, past and present, and find out which exist in your community. Some of the natural materials used to make baskets include: branches, vines, grasses (canes, sedges, rushes, cattail), fibers, inner bark, wood splints, roots and stems.

5. Try simple mat-weaving, by using the plaiting method with either cattail leaves or rushes (younger students). These materials may be plaited into baskets by older students. Mat-weaving for house construction is a big job, involving tedious work and hard labor. Cattail leaves were often used for exterior mats. Rushes were used for interior mats. Find out how cattail leaves are collected ahead of time, dried and cut into even lengths before sewing together. (See house construction under Basic Needs.)

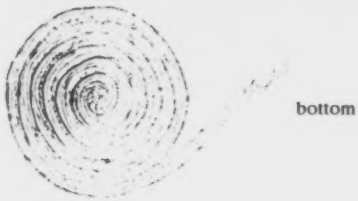
6. Try weaving wood splints in the plaiting method. Logs were soaked and pounded until annual growth layers could be peeled and made into splints. In the Northeast plaited patterns were made colorful with dyed splints and designs were applied with a potato stamp. Use the Children's Museum directions for weaving a splint basket, or try to locate a film as a demonstration. (See AIAI list.)

To make designs with a potato stamp, cut potato into shapes or cut out a design and color it with paint or with a stamp pad. Stamp on splints or other basketry material. The pattern will come out in reverse. Potatoes dry out and can be used for several hours only.

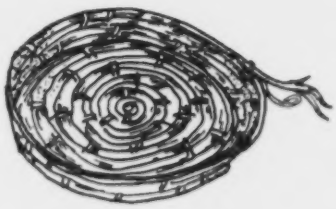
7. Make a coiled basket. Coiled baskets were made with sweet grass throughout northern New England. The Iroquois coiled and sewed corn husks together or braided them into strips and sewed them into baskets. If sweet grass cannot be obtained, corn husks can be purchased cheaply. Raffia is an inexpensive substitute. Reed or string can be used for the foundation.

Sweet Grass Basket

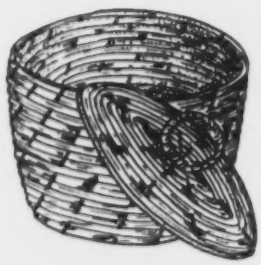
Sweet grass



Twist in a flat coil



Coil sides upwards



Finished basket

1. Moisten the grass
2. Tie in bunches
3. Twist in a flat coil
4. Sew lengths together
5. Make base 7 cm.
6. Coil sides upwards until 10 cm tall and widen at top
7. Make separate top; fit to bottom
8. Make handle and sew to top

Copyright Kawin, Fitzhenry & Whiteside, Ltd., pp. 44-45.

8. Make a twined basket. Try using natural materials you have collected, such as honeysuckle or red osier dogwood for the shoots (warp) and vines twisted together (weft) to loop around shoots. See Wolfson for instructions and diagrams. For ready-made basketry supplies, try craft stores listed in the references.

9. Make a plaited or coiled basket design on paper, using strips of varying colors. Provide design ideas.

10. Try making a birch bark basket. The process of making a birch bark basket can be used with paper or cardboard, but have authentic birchbark for display. For younger students, try the Children's Museum pattern on the next page. For older students, see instructions by Jim Roaix under Woodworking.

Birch Bark* Containers--Shallow Bowl or Deep Tray

By Jim Roaix, Eagle Wing Press, Early Summer, 1984

- Lay out a pattern similar to Figure 1. Measurements are approximate and depend on the desired size of the finished bowl.

- The width and depth of the slots at the four "corners" determine the slope of the sides and their height. The wider the slot, the steeper the slope of the sides, and the deeper the slot, the higher the sides.

- Cut out the pattern. The purist will want to use flint or quartz chips, which are sharper than a scalpel, but most will find that a heavy duty pair of scissors will cut all but the thickest birch bark. Heavier thickness of the birch and most elm bark will require metal snips (try the school manual training department). As you are cutting the slots, remember to leave sufficient bark to overlap about 1/4 to 1/2 inch.

- Sew up the seams, using any of the stitches shown in Figure 2, but the best looking, by far, is the cross ox X-stitch.

- Bark containers look their best when sewn with spruce roots (or other evergreen roots), but a little shopping around at craft stores and you will locate a tan, waxed linen that closely resembles sinew. Jute and hemp work as well, but the finished appearance is not the same. (I often use the inner bark of the red cedar tree, and I suspect that pre-contact Native Americans did the same thing.)

- The rim needs to be bound for both strength and looks. One method is shown in Figure 3.

- Waterproof the seams, if the container is to be used for liquid storage. Use pitch from an evergreen tree (as was used in the past) which is readily available wherever someone has recently pruned their pine trees, shrubs, etc. Simply scrape the pitch which has oozed out from the freshly cut ends and put it into a tin can or old pot. It then must be melted into a liquid state. Remember that it is very flammable. When in its liquid form it is nearly clear in color and quite thin. The purist will want to pound or chew the end of a 1/4" birch twig to be used as a brush to paint the seams liberally with melted pitch. The familiar black seams are obtained by adding wood ashes to the pitch, but this is not necessary.

  Dry completely, after thoroughly pitching the seams, both inside and out. Depending on temperature and humidity, this may take from several hours to several weeks. Finished product is shown in Figure 4.

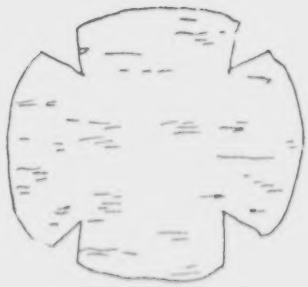


Figure 1: Pattern Shape

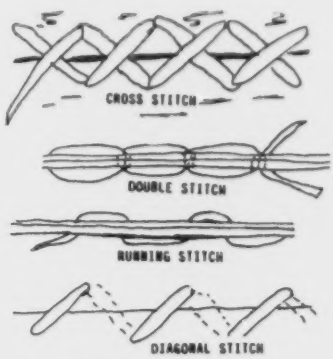


Figure 2: Sewing Stitches

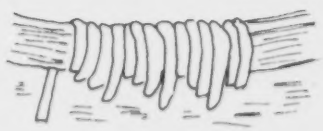


Figure 3: Binding Stitch

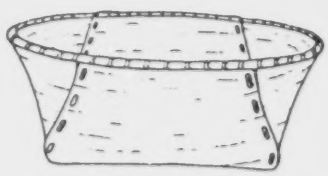


Figure 4

Eagle Wing Press

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* Acquiring birch bark: Spring and summer are when the lumbering operations start in the northern sections (Maine), and I have yet to be denied permission to collect birch or elm bark from the felled trees, as long as I work quickly and safely, staying out of the way of equipment and falling trees. Secure permission from the property owner before collecting ANY bark, wood, stone, for craft projects.

General Activities: Making Pottery

1. Learn about clay, its sources, properties, methods of pottery manufacture and decoration in the past. The Native Peoples learned where to find the best available clay and how to prepare it for use. After a period of discovery and experimentation, the knowledge and skills were passed down through generations. Pottery was made by hand, without the use of a wheel. Depending on the area, different kinds of clay were available and distinctive techniques were used.

The Gay Head cliffs produced a multicolored pot that was distinctive. Today the cliffs have so severely eroded that few people are granted a special permit to dig. Gladys Widdiss, a Gay Head Wampanoag, is still able to carry on the tradition of her people in making fine Gay Head pottery.

It is difficult to find high quality clay in New England today. Most clay has impurities and needs cleaning by sifting and rinsing. Clay also needs water and temper to mix it into a consistency that will hold up in firing. Temper is used to increase the plasticity and avoid cracking while air drying and fire-heating. Crushed sandstone, quartzite and shell are examples of temper. Younger students may try to locate clay on the school grounds or within the community. Older students may investigate sources of clay and temper in their river basin, and possible Indian routes to obtain them.

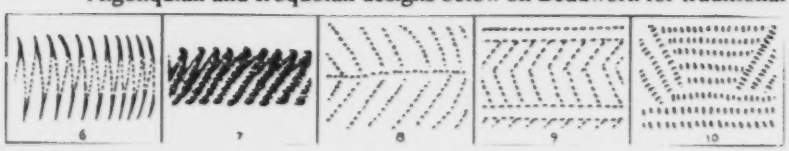
2. Learn about prehistoric pottery. Woodland pottery came relatively late to New England, about 2-3,000 years ago. Find out if there are any prehistoric pottery specimens or shards in your nearest museum. Archeologists can tell ages of pottery by shape and design. Invite an archeologist or ceramicist into your classroom to show specimens and tell how they were made.

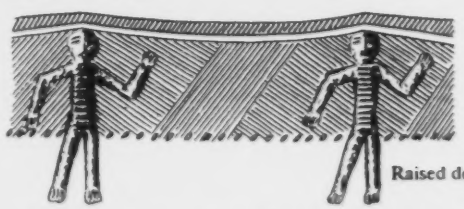
3. Make a coiled pot using clay or plasticine. Start with a ball the size of an orange. Flatten 1/3 into a pancake and mold inside the base of a small bowl. Make coils (thin rolls) from remaining clay and add to base in slightly overlapping layers until desired shape. Smooth surface with fingers or wooden paddle, and polish with a smooth stone. See Wolfson and *Nipmuck Path* for more detailed directions. See Children's Museum kit (summer) for directions for making a Gay Head Pot.

4. Make a molded pot using clay or plasticine (same amount as above). Flatten all of the clay into a pancake about 1/2" thick. Place clay over a bowl and pat until even. Allow to dry until leather-hard and remove carefully. Rub with smooth stone to polish. See Wolfson.

5. Make a modeled pot: Press hole in center of clay ball and gradually enlarge with thumbs. Keep rotating clay to enlarge hole. Squeeze walls to thin them as you turn pot. Continue until pot is desired size and shape. See also Wolfson.

6. Decorate your pot: Paint clay with traditional Indian designs or carve these designs into plasticine; or decorate by pressing on figures or objects related to Native life, such as plants or animals. Try making raised figures in clay. See Algonquian and Iroquoian designs below on Beadwork for traditional design examples.





Raised design

7. Compare containers used in the past: the soapstone pot, the birchbark container and the ceramic pot. What different materials and tools were utilized, and how did they differ in uses? What were the special advantages of each?

8. Invite the Art Teacher to assist with showing students how to make pots, and how to fire them.

William S. Fowler

Background Sheet: Making Cordage

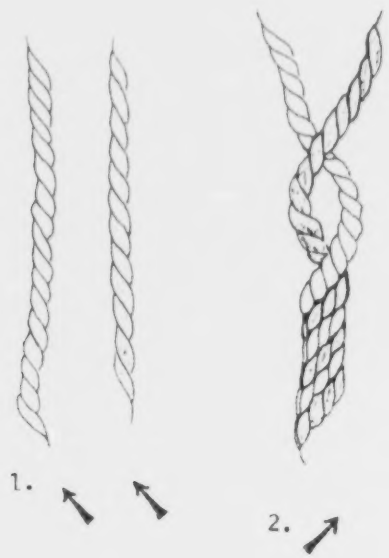
A single strand of thread (ply) twisted simply is not very strong, but when several ply are woven together, the result, cordage, is stronger. Cordage is also called line, string, twine or rope, depending on thickness.

Cordage has been important to Native Peoples for lashing house parts together, making fishlines, stringing beads, weaving baskets, sewing hides and leather, and in creating many other decorative and useful objects.

Thread and cordage are made from vegetal fibers like milkweed, grasses, Indian hemp and false nettle; animal hair, fur strips and sinew; and inner and outer bark and roots of trees, especially basswood, red cedar, yellow poplar, spruce and slippery elm.

These different materials take different preparation. One material in widespread use is hemp cord made from the wild plant, Indian hemp. It is cut in the fall, dried, bundled and stored. The dried stalk is cut open, and the inner fiber peeled. Another example is basswood, a common source of fiber in New England. The bark is removed from young saplings and soaked in water about two weeks. The soft inner fibers are removed and cut into strips, then left to dry. When dry they are ready to be soaked in water and made into string. To make the fiber strong, it can be boiled. The thickness can be refined with further work.

Once the fibers are prepared, they can be braided, twisted, plaited or woven into cordage. One method takes two lengths of twisted fiber, rolled together in a counter-clockwise direction, to make single ply. (See Figure 1) A common way of rolling the fibers is on the bare thigh because oil from the body helps bind the fibers together, and damp fiber rolls best. Then two single ply are twisted together in the opposite (clockwise) direction to make cordage that is strong and will not unravel. (See Figure 2)



Rita Anderson

General Activities: Woodworking

1. What tools and objects were made of wood? Because wooden utensils were organic and broke down easily in soil, few of them remained to be uncovered in archeological excavations. Yet it is estimated that more than half the tools in New England were made from wood, the most plentiful natural resource. Find out what these utensils were and how they were made. Use pictures from books and let the students list how many of the activities involved wood as the tool, object produced, or energy source.

2. Learn about hafting techniques and have the students try a simple hafting project. Stone tools uncovered by archeologists often show evidence of being originally hafted, probably with wooden handles tied on with cordage of plant fiber, sinew, or rawhide. See pictures in Wilbur and directions in Schneider and Parker.

3. Try wood carving. Provide background on Native woodcarving and show pictures. In some cultures, like the Pacific northwest, woodcarving has been elevated to the highest art in totems, masks, and other wooden sculpture. In New England and New York there are several fine woodcarvers. (See Resources.) Let older students try woodcarving in a properly prepared work area. Younger students may use soap as a substitute.

4. Study the methods of making dugout and birch bark canoes -- tools used, raw materials and skills needed. See Basic Needs, transportation, about making canoe models.

5. Study wooden bowls. They were sometimes made from burls, or extruding growths on trees. The rounded growth would be cut off, and the center charred and carved out in a manner similar to the dugout canoe. How many other utensils or objects were made by charring, scraping and carving?

6. Find out which trees were used for which purposes. Which were sought for canoes or canoe parts? Wigwam saplings? Snowshoes? This may have differed in different regions of New England. Europeans reported white ash worked with metal tools was very popular for splint baskets. Maple in several forms was sought for bowls, arrows, paddles. Hickory was good for smoking meats. Oak and basswood had many uses. Discover which trees would have been available in your area.

8. Study the birch tree to understand its uniqueness and its usefulness. Just where was (and is) it grown? How was the bark removed and at what time of year? How many uses can be listed for birch bark? (Containers, trays, canoes, cradle board, and rattles are only a few.) Have books and pictures available for research. What makes bark waterproof? How was birch beer made? Find legends about the birch tree. See Ellsworth Jaeger reference.

9. Make birch bark craft items. The previous example by Micmac Jim Roaix from the Eagle Wing Press provides information on traditional ways of making a birch bark container, with modifications. Instructions can be simplified for younger students by using birch bark from craft supply stores or a cardboard substitute with glue instead of pitch. (Check *Kawin*, Schneider, The Children's Museum.) The containers can be decorated. See traditional design pictures.

Background Sheet: Wampum and Culture Change

Wampum was in use in prehistoric times, but after the 1620s when the Dutch introduced it as trade currency it changed in value and it changed cultural values.

"Wampumpeague" or "wampum" in Algonquian language means white shell, and "Suckahock" means black shell. After the Europeans became middlemen in the shell bead trade, they used the term "wampum" to cover both white and black shells.

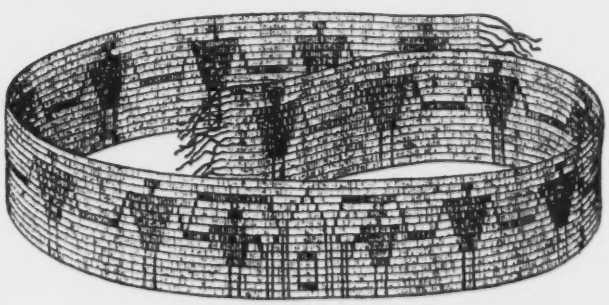
The earliest shell beads found archeologically are white tubular or discoidal beads made from conch and whelk. Because these beads were so difficult to make with stone drills, they were scarce and of great value. It appears they were worn mainly by sachems and other important leaders, but their use began to spread for ceremonial and sacred purposes. Even before Europeans arrived, these beads were part of small scale trade exchanges among eastern tribes. When European drills were introduced and greater production of shell beads was encouraged for trade currency, there was a ready market for wampum among the Native people. First the Dutch and then the English learned that they could get their valuable furs by trading wampum for them.

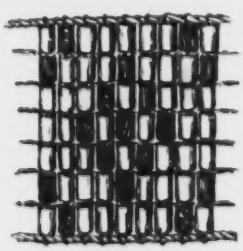
The black or purple wampum came from hard shell clams called quahogs, large enough to have a dark spot. The metal drill made this thick hard shell easier to cut, and it soon became a plentiful source for white pieces as well as the dark. The whelk and quahog made into long cylindrical beads could now be cut into many uniform pieces and rolled in a grindstone with a groove. European grinding stones were introduced to speed up the grinding and polishing process.

Those Native tribes along the coast where quahogs were plentiful became important in the wampum/fur exchange and increased their wealth and power. The Long Island Indians and their allies, the Pequots, and the Narragansetts became deeply involved in the European market economy and European power politics. Intertribal rivalries and wars increased. The European elimination of their political/trade rivals, the Pequots, in the Pequot War demonstrated how Europeans could play rival tribal groups against each other. Those who sided with the ill-fated Pequots were forced to pay thousands of wampum beads in tribute.

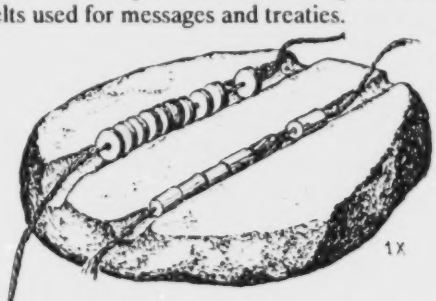
Wampum continued its widespread use until the 1660s, after which it declined, becoming almost forbidden by the time of King Philip's War. At its peak, intricate designs were being woven into belts, collars, girdles and caps. It was reported in historic writings that the Wampanoag and other southern New England tribes used belts in ceremonies and for symbolic messages and to record tribal history. However, few wampum specimens from this area remain in collections. The northern New England Penobscots have preserved many of their fine works which contain richly-woven patterns. The Iroquois also have fine specimens of wampum belts used for messages and treaties.

Dover Publications



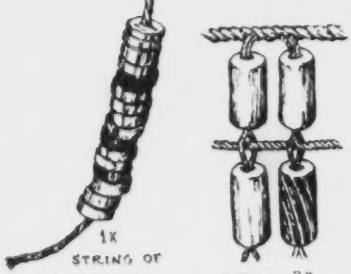


WAMPUM BELT 1X



1X

THE STRINGS WERE WORKED IN THE GROOVES OF THE GRINDSTONE UNTIL THE EDGES WERE SMOOTH, ROUND AND UNIFORM



1X STRING OF DISC WAMPUM.

DETAIL 3X

C. Keith Wilbur

Background Sheet: 17th Century Writings About Wampum

Describing the ornamentation of the

... Indians, or Natives: They cut their haire of divers formes, according to their Nation or people, so that you may know a people by their cut; and ever they have a long lock on one side of their heads, and weare feathers of Peacocks and such like, and red cloath, or ribbands at their locks; beads of wampompeag about their necks, and a girdle of the same, wrought with blew and white wampom, after the manner of chequer work, two fingers broad, about their loynes: Some of their chiefe men goe so, and pendants of wampom, and such toyes in their ears. And their women, some of the chiefe, have faire bracelets, and chaines of wampom.

Thomas Lechford, *Plaine Dealing*, 1640

Their Merchandize are their beads, which are their money, of these there are two sorts, blew Beads and white Beads, the first is their Gold, the last their Silver, these they work out of certain shells so cunning that [they cannot be counterfeited, sic], they dril them and string them, and make many curious works with them to adorn the persons of their Sagamours and principal men and young women, as Belts, Girdles, Tablets, Borders for their womens hair, Bracelets, Necklaces, and links to hang in their ears. Prince Phillip a little before I came for England, coming to Boston had a coat on and Buskins set thick with these Beads in pleasant wild works and a broad Belt of the same, his Accoutrements were valued at Twenty pounds ....

John Josselyn, *Account of Two Voyages*

Their own money is of two sorts. They make the white kind from the stems of whelks. Six small beads of this (made with holes to string through), are worth an English penny. The blue-black kind, made of quahog shell are worth twice as much. The white beads are called wompam, which means "white"; the dark blue beads are called suckauhock-from the root sucki, meaning "it is black."

Those who live by the seaside make the money beads; they store up shells in the summer to work with in the winter. Before the Indians had metal awls from England, they bored the holes in shell money with pointed stones or bones.

Indians from the north and west bring all their furs down to the coast to trade with the English and with the Indians there for this money. The Indian money is used by other Indians and by the English, French, and Dutch for six hundred miles north and south from New England, and Indians look carefully to make sure they are genuine.

One fathom of beads is now worth about five shillings from the English, although a few years ago it was worth nine or ten shillings. The difference comes from the lower value of beaver furs in England, but although I have explained this to the Indians, they feel cheated.

Roger Williams, *A Key into Language*, 1640 (in Davis, 1986)

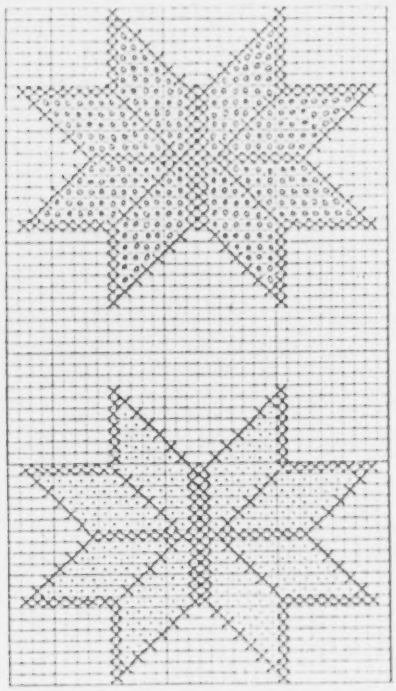
PHILIP. *KING* of Mount Hope.

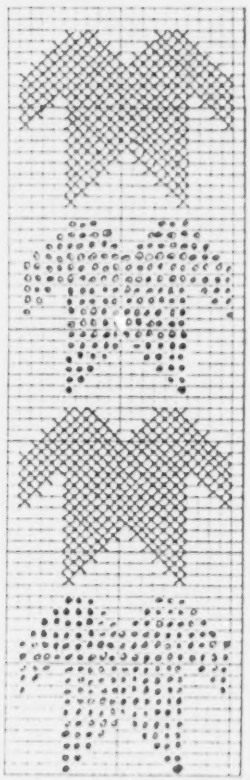
General Activities: Beadwork and Other Ornamentation

1. Drill shell beads (wampum): The major source of early New England Native beads was shell. The central core or columella of whelk or thick part of quahog was drilled, ground and cut into lengths as beads or made into pendants. Try to make a hole in either of these with a pumpdrill or bowdrill. (For directions, see Schneider.) Let each student have a turn at trying to work this hard shell to better understand the skill and patience needed for this task. Don't use an electric drill which easily overheats the shell and breaks it.

Get a supply of mussel shells for the whole class. The mussel, whole or broken, can be easily drilled. When a hole is completed, grind edges into desired shape to make into jewelry, and incise it with a sharp flake for a design. With cordage, string one as a pendant or several as a necklace.

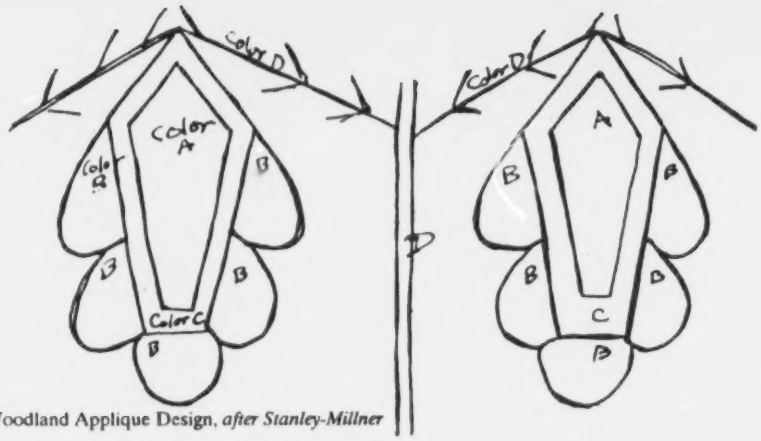
2. Make a bead headband: The beads we associate with Indian art today are small brightly colored glass or "seed" beads, first introduced in New England through European traders. The Natives loved decoration and were very attracted by the bright colors and the ease of having ready-made beads. Different tribes began to develop characteristic designs. Ask the students to study Indian designs as models for drawing their own headband design on graph paper. Possibly work in cooperation with the art teacher.





3. String beads: Sinew, rawhide, or plant cordage was used for stringing beads. The sinew was the fibrous tissue of deer divided into strands. Cord might have come from plants such as milkweed or hemp. Learn more about how beads were strung. Sinew when stiff enough threaded through beads. A bone awl might have been used as a needle with some cords. If substitutes are needed for the classroom, use cotton or nylon thread and needles to make simple bead bracelets or necklaces. Add natural materials to make a pattern, such as seeds, feathers, shells.

4. Make designs for appliqueing beads in patterns on leather shirts or moccasins or cloth. Start with a small pattern, bead the design, then sew to clothing. See leathermaking.



Woodland Applique Design, *after Stanley-Millner*

5. Make a bead loom: Have students try to make a headband design on a loom. Strings or warp strands stretched on a loom were originally made of rawhide, sinew or plant cordage, but nylon bead thread can be used. See Stanley-Miller, *Kawin* and Children's Museum for directions.

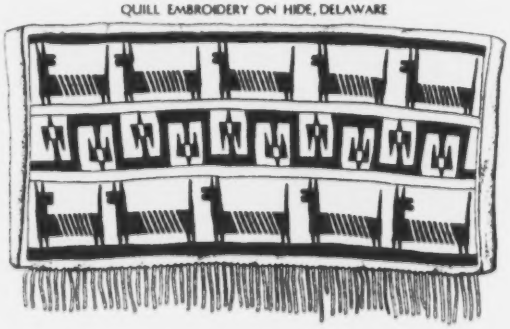
6. Read the descriptions of wampum in the background sheets on culture change and 17th century writings. Older students can do additional research to compare uses in different tribes in New England. Discuss how wampum trade affected changes in economic systems and was involved in the Pequot War.

Have students consider what might have happened to many of the wampum specimens or collections of tribute wampum that have not been found. Ask specialists to answer your questions.

7. Research other early decorative materials used. Grass stems, bird quills and feathers and animal hair are examples. Moosehair had several uses: stiff moosehair was used in applique work or as a roach, soft moosehair in weaving.

8. Quill decoration: Before beads became plentiful, an important decoration for clothing and jewelry was the porcupine quill, which continued to be used even after beads were used. Quills were sharp, hollow and dyed easily, but they took skill to obtain. Look at pictures of porcupine quillwork, and learn how quills are obtained and prepared (wrapping, sewing, braiding, weaving and dyeing). Try to have a Native artist come to your classroom to demonstrate this craft.

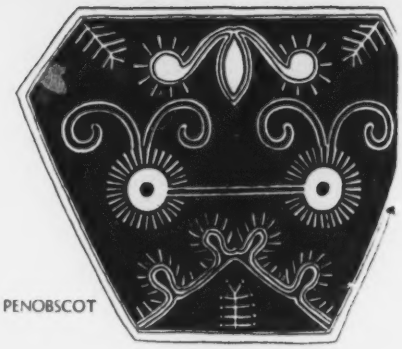
QUILL EMBROIDERY ON HIDE, DELAWARE



Dover Publications

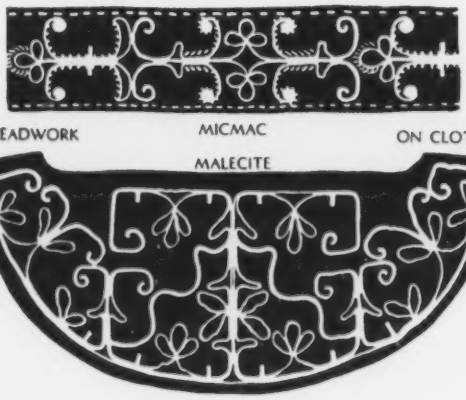
9. Designs: Have the students become more familiar with basic Indian designs from the next pages and from books in the references. Make a design for quillwork, and if porcupine quills are not available, try sewing on or weaving some of the other decorative materials used -- animal hair, plant parts, feathers, etc. Display designs in the classroom as wall hangings.

MICMAC



PENOBSCOT

PENOBSCOT



BEADWORK MICMAC ON CLOTH

MALECITE

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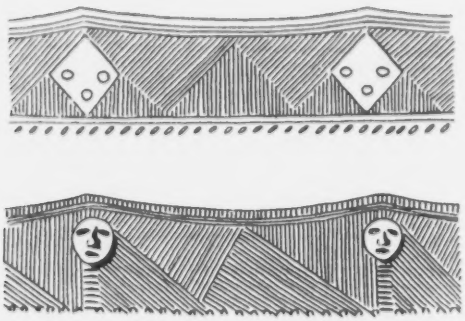
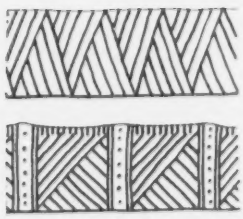
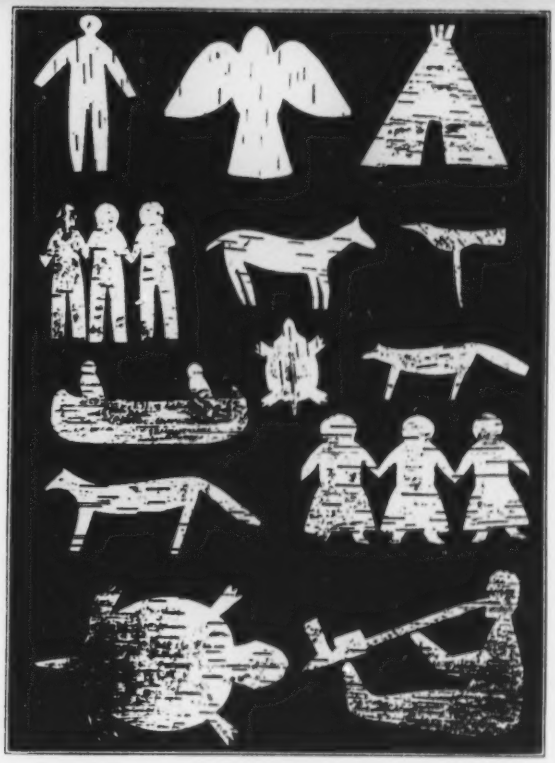


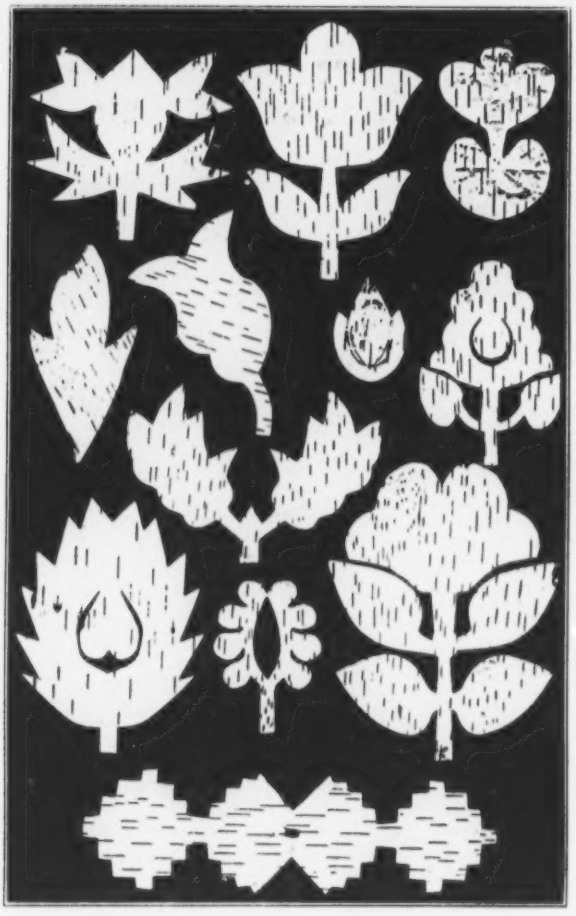
RAISED POTTERY DESIGNS



INCISED POTTERY PIPES

Copyright American Indian Design and Decoration, Dover Publications





Birchbark transparencies
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Background Sheet: Toys and Games

Games for all ages were part of the Native culture. Many of the games played by Native Peoples prepared them for active roles in society and sharpened their skills for survival. The games described historically by European explorers and settlers fall into two categories: games of skill, including active sports, and games of chance. Many traditional games, with variations, continue to be played in today's tribal cultures.

Games of skill included sports such as lacrosse, "football," archery shooting, running and swimming for the men. Women had active games of their own such as double ball and shinny.

Mothers, fathers and elders gave children instruction in games of skill that would help them learn necessary roles for later life, but the games were also fun and healthy. Children were taught to keep physically fit and were encouraged from an early age to swim and run races. Materials for balls and sticks were always available for active play. Follow-the-leader, leap-frog and fish-net promoted observation skills as well as agility. Less active games like ring and pin and hoop toss developed coordination and quickness. On cold winter days or quiet times boys might carve and girls play with cornhusk or carved wooden dolls. Young boys received small bows and arrows and fishing gear, and young girls had dolls, small baskets and pots, and models of the wigwam to practice housekeeping.

As children grew older, endurance was stressed, and boys looked forward to the summers when they could play the major endurance games, lacrosse and "football." Lacrosse was a strenuous game of strength and courage played by two large teams, sometimes whole villages, and often was a proving ground for war or a substitute for war. A ball game described like soccer also engaged large teams and might last for days.

Games of chance included dice and guessing activities, which were very popular. Gambling was part of a lack of attachment to money and goods, and tied into the belief system. You might lose all in gambling, but even if you won, you might give it away.

Gookin, the 17th century missionary and overseer of Christian Indians, thought the Native people were "addicted to gaming" and did not understand their custom of gambling or giving away all that they had. He described some ceremonies, especially at harvest time, which included "dancing and revellings" night after night, during which one after another "would strip himself of all that he hath." Gookin concluded that "much impiety is committed at such times."

What Gookin saw as impiety may have been piety to the Native People. Often games were played for ceremonial and religious purposes as well as recreation. Similar types of games existed throughout the North American continent, with a widespread relationship between "games, implements and ceremonial appliances." (Culin, 1975, 32) In the origin myths of many tribes there are references to games. In many stories the culture hero faces a foe and must use superior skill or cunning. In some stories twins represent opposing forces such as east and west, night and day. Games can please the gods through a symbolic reenactment of the original contests with players using gaming implements as weapons.

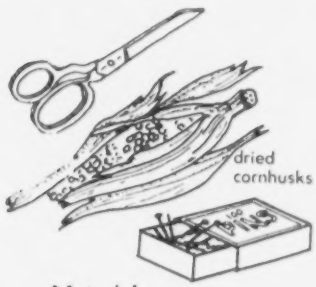
Activity: Corn Husk Dolls

Objectives: To understand the place of corn husk dolls in Native culture and tradition.
To use manual skills to make corn husk dolls, using traditional materials and methods.

Materials: Dried corn husks (dry your own or see supply listing).

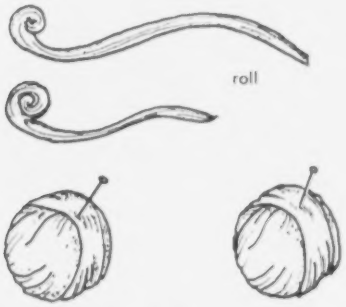
Grade 3: adapt for older or younger.

The Iroquois made dolls like these for their children long ago.
They were made of dried cornhusks.



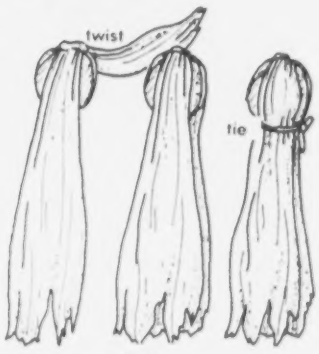
Materials

1. Soak several husks.

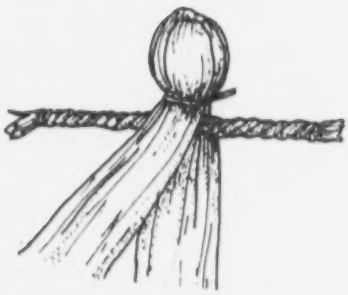


2. Make two balls.

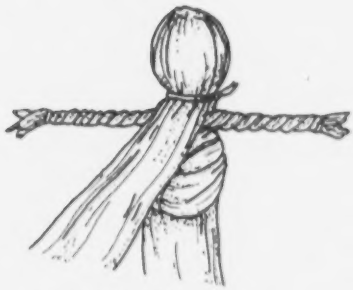
3. Make two strips.



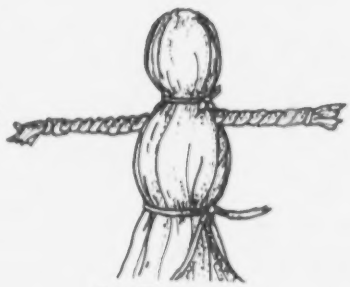
4. Wrap one ball.



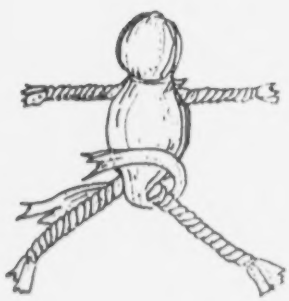
5. Insert the arms.



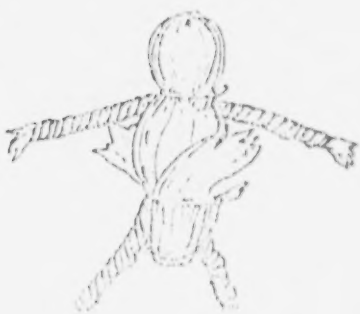
6. Add another ball.



7. Tie.

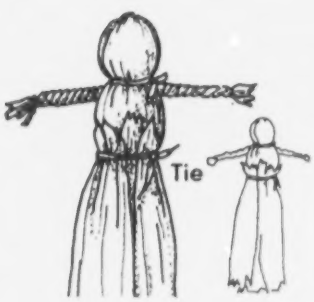


Man doll: Tie



Wrap

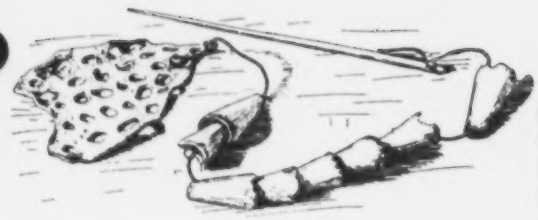
Paint a face



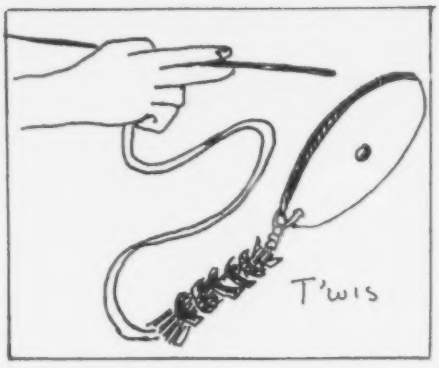
Woman doll:

Reference: Beaudry, *Kawin*, 1977, 54

NOTE: Iroquois tradition leaves face blank.



Stewart Culin



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Games of Skill

1. **Ring and Pin** used a ring or set of rings which was speared with a pin. This game was played all across the country, using whatever materials were available, such as leather, wood and bone. In one version deer toes were drilled with holes and strung to a bone or wooden needle. The object was to flip the string of bones in the air and try to catch it with the needle. If the lowest was caught the higher ones were also, so the lower the bone, the higher the score.

2. **"T'wis"** -- Different tribes named the ring and pin game in their own language. Here is the Passamaquoddy version:

- For the target, use a thick paper plate and cut an oblong about 4" long. If this is not heavy enough, glue two together. Indians would have used moosehide. Make small holes all over the target, with one in the middle 1" in diameter.
- Make a bundle of red cedar sticks about 6" long and 1" in diameter. Tie by winding string along the length. Indians would have used twine cordage.
- Cut a piece of string about 10" long and tie target and twigs together as shown in diagram.
- Find a slender 6" stick and tie the end of the string in the middle of the stick.
- To play, player holds stick like pencil. He/she tosses up target and tries to spear it in a hole. One point is given for spearing in the center hole, no points for surrounding holes. Each player passes on to next when the target is missed. The first player to 20 wins the game. Early Indian children would have played to 100 points. (Diagram by Jim Roaix)

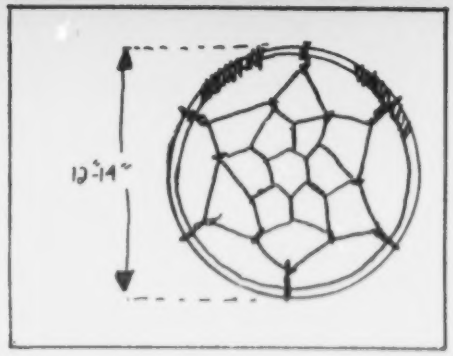
3. **Ring and Pin Discovery Kit**: This rental kit of the Children's Museum of Boston contains information cards, game sets and puzzles of ring and pin covering North American tribes, including Narragansett, Penobscot, and Iroquois in the northeast. See references.

4. **Indian Hoop Game**

- For hoop edge, use the plastic lid from a large container, about 12" in diameter. Early Indians would have bent a sapling, binding the ends together with twine. Their hoop would have been 12"-14" in diameter. Cut out inside of lid so a 1/2" hoop is left.
- For net: Use strong string and follow directions in diagram. Indians would have used a tanned leather thong.
- For spears: Use tree branches. Make two, one 5' long, 3/4" in diameter and the other 3' long, 1/2" in diameter. Whittle one end to a point.

- To play
  - Game 1: One player rolls the hoop while the other throws the 5' spear, trying to throw it through the hoop so that the hoop stops and remains on the stick. Points are assigned according to which hole in net the stick goes through. See diagram for scoring.

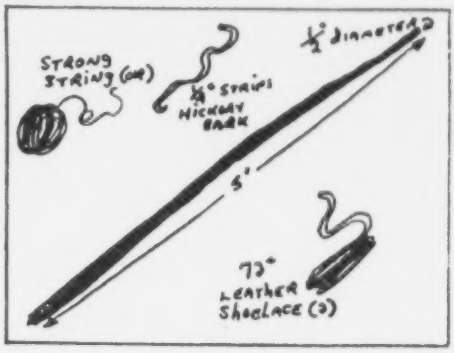
  - Game 2: Use 3' stick. Players stand about 50' apart. One has stick, the other has hoop. Player with hoop throws it like a frisbee to the player with the stick, trying to get the hoops lightly above the opponents head. Player with stick tries to spear the hoop as close to the middle as possible. Scoring is same as for Game 1.



5. **Lacrosse**

Indian men played with a curved, wooden stick with a leather top like a racket and a wooden or packed buckskin ball. The playing field was up to 500 feet long, with goals at the opposite ends. This game was played outdoors year-round on played or ice, and reportedly was very rough. The games might last from sunrise to sunset for several days.

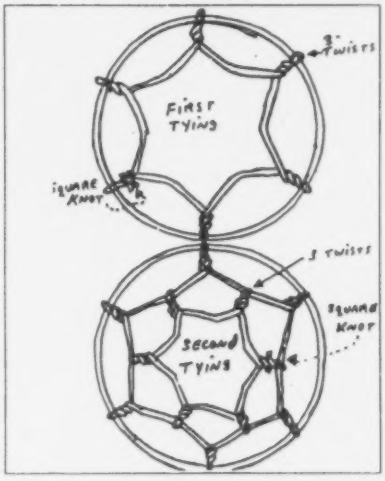
This team game is still played today. Let the gym teacher explain and manage the game.



6. **"Football"**

More like kickball or soccer than football of today, this ballgame had two male parties face each other in the center of a long field. The object was to kick the buckskin ball between 2 goal posts of slanted sticks. Micmac called it "tooadijik." (Culin, 1975, 699)

In 1634 William Wood described this sport as a game in which Natives excelled in "footmanship," dexterity and swiftness, and one that might last for days. Country would play against country. The men painted themselves for sport (as in war) and the boys played music, women danced and sang, and feasts followed conquest.

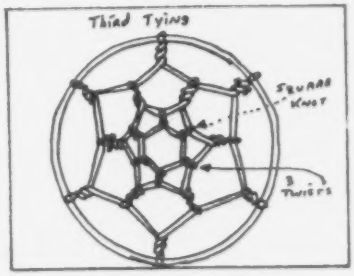


7. **Snow Snake**

- To make a long-straight furrow (track), drag a log or something heavy and fairly wide through the snow.

- To make the snake: Use a sapling 5' to 10' long. Taper the end so that it will stick in the ground when thrown. In the past, Indians often carved a snake's head at the tip.

- To play: Players take turns throwing the spear down the length of the furrow. The player whose stick goes the farthest, wins the point. To increase speed, Natives treated the sticks with oils, and prepared the track with water to make it icy.



8. **Archery and Darts**

Hunting with a bow and arrow or spears was a survival skill encouraged on an individual basis. Prestige came from excelling in target shooting as well as on the hunt. Young boys were encouraged to learn to shoot darts made from

Eagle Wing Press

feathers from a goose or swan, and to try to make their own arrows from sharpened sticks as well.

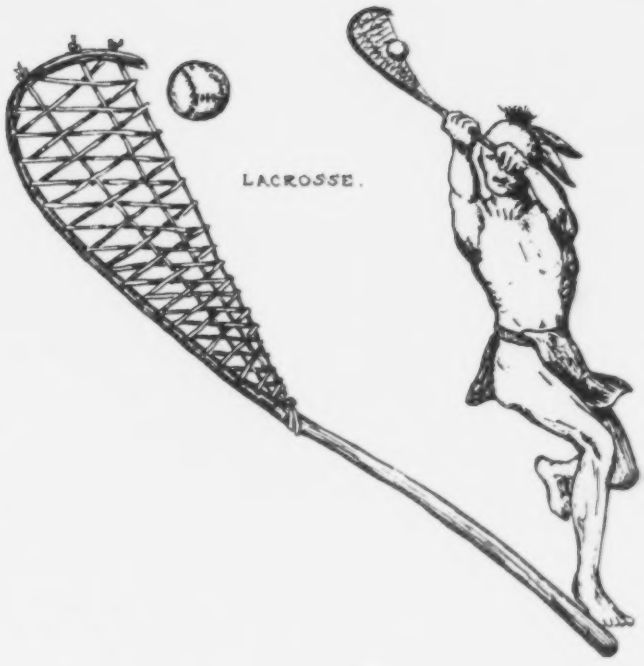
Stewart Culin

9. **Shinny and Double Ball**

These two team games were for women. In each a curved stick similar to a hockey stick and ball were used. In double ball the stick was used to toss and catch a ball, while in shinny the sticks were used to hit a ball along the ground through goals at either end of a field.

Games of Chance

10. **The Moccasin Game** (from Wisconsin Chippewa)



C. Keith Wilbur

- Materials Needed: 4 moccasins, shoes, sneakers or caps; 4 marbles, 3 of one color, or any four object, one of which is distinguished in some way; 20 small sticks or pebbles for counters; 1 yard-long striking stick per player.

- To play: Two players face each other sitting on the ground or a blanket. They toss a coin to determine who goes first. Others sit alongside, and may sing or beat sticks together in a rhythm to accompany the game. The four moccasins are turned over and placed in a line in the middle.

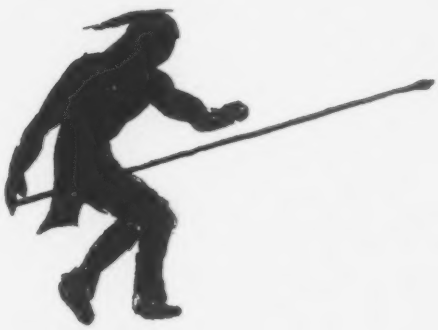
- The one who goes first takes the four marbles and holds them in his right hand, while moving the left hand rapidly from right hand to the underside of each moccasin, going back and forth quickly and visiting each moccasin several times if he wishes.

- When he is through, he cries "Ho!" Then the guesser considers the moccasins and indicates his first choice by flipping the moccasin over with his stick. He turns them all over in the sequence he chooses. The object is not to get the marked or different marble the first or second guess, but to get it on the third moccasin flipped.

- To score:
  - If the different marble is chosen on the first moccasin = lose 4 counter sticks.
  - If the different marble is chosen on the second moccasin = lose 3 sticks.
  - If the different marble is uncovered on the third moccasin = gain 4 sticks.
  - If the different marble is under the fourth moccasin = lose 4 sticks.

- The counters are kept in the middle until they are all won by the two players. Then the winner takes counters from the other until one player has all twenty counters.

- When a player is able to guess the correct moccasin at the third try, he becomes the one to place the marbles.



Snow Snake
Eagle Wing Press

From Eagle Wing Press, July 1982.

11. **The Moccasin Game Discovery Kit**: This rental kit from the Children's Museum of Boston shows a colorful variety of moccasin designs and materials from different tribes and nations. Different versions for this guessing game are described and samples are given, including an Algonquian example.

12. **Button-Button** (Moccasin Game)

- For the button: use a small chicken bone or pit.

- To play: Set several shoes in a row between two teams. A member of one team places the "button" in one of the shoes. His opposite number on the opposing team tries to guess which shoe the button is in. If right, the guessing team gets a point and gets to hide the button. If the guess is wrong, the next member on the hiding team hides the button again, and the next member of the guessing team guesses.

- Play continues until one team reaches an agreed upon number of points. Or counting sticks can be used and the team with the most sticks when the pile is gone wins.

Eagle Wing Press

13. **Button-Button** (Bone-Bone)

- For the bones - Two chicken wing bones, one decorated, one plain.

- To play: Game may be played by two people or in even teams. Teams line up facing each other.

- 1st player on 1st team takes bones and shifts from hand to hand, while dancing and singing and gesticulating wildly. He/she stops when the player opposite points to the hand which he/she thinks holds the decorated bone.

- If the guess is correct, the guessing team gets one point and the bone. If the guess is incorrect, the contest passes to the next players on each team.

- The first team to reach 10 points wins. (Indians often bet on games like this, sometimes winning as much as several horses!)

14. **Deer Buttons**

- To make buttons: Use small flat stones or plum pits and paint one side black. Or use thick paper plates and cut out 8 discs 1" in diameter. Indians would have used elkhorn and slightly burned one side in order to blacken it.

- To play: Sit on the floor. Indians would have spread a blanket in front of their fireplace. Players take turns tossing buttons.

- Scoring: Use beans to keep score.
  - Take 2 beans if 6 discs of the same color turn up.
  - Take 4 beans if 7 discs of the same color turn up.

- Take 10 beans if all 8 discs turn up the same color.
- If fewer than 6 discs turn up the same color, it is your opponent's turn.

Stewart Culin

15. **Dice**

- For dice: Use fruit pits or cut out thick paper plates: six discs about 1-1/2" in diameter the size of a quarter. Decorate one side with a traditional Indian design. (See diagram) In the past painted stones might have been used.

- For counting sticks: Gather about 20 small sticks about the same length.

- For the platter: Decorate a large, thick paper plate, using authentic Indian designs.

- To play: Players take turns. Drop the dice on the platter. Hold the platter with two hands and strike sharply on the ground so dice flip up and land again.

- To score: Take one counting stick for each dice that lands decorated side up. When all counting sticks are gone from the pile, take from your opponent. The winner is the player who ends with all the counting sticks.

Malecite Bone Dice
Eagle Wing Press

16. **Dice** (Hubbub)

- As described by William Wood in 1634:

- Materials: 5 small bones in a small, smooth tray; the bones be like a die but something flatter, black on the one side and white on the other.

- To play: The dice are placed on the ground on the platter. When the platter is "violently" thumped, "the bones mount, changing colors with the windy whisking of their hands to and fro." When this action is done they smite themselves "on the breast and thighs, crying out 'hub, hub, hub, hub,'" (Wood, 104) a noise heard 1/4 mile away.

- To score:
  - If bones are all black or white = double game.
  - If three are of one color and two of another = single game.
  - If four are of one color and one of another = nothing.

- Player keeps the tray until he loses. Then the next player takes it.

Counting Sticks
Eagle Wing Press

17. **Puim** (Cards) as described by William Wood

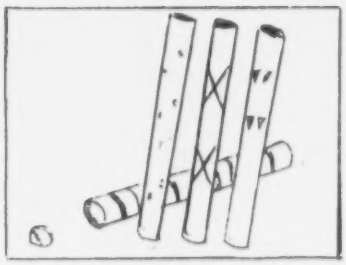
- Materials: Fifty or sixty small rushes or sticks a foot long, divided among players. They are shuffled "between the palms of their hands."

- To play: Few details are provided but "he that hath more than his fellow (rushes) is so much the forwarder in this game. Many other strange whimseys be in this game, which would be too long to commit to paper. He that is a noted gamester hath a great hole in his ear wherein he carries his puims in defiance of his antagonists."

Wood says the Natives were so "bewitched with these two games (Hubbub and Puim) that they will lose sometimes all they have -- beaver, moose skins, kettles, wampompeag, mowhacheis, hatchets, knives -- all is confiscated by these two games." (Wood, 1977, 104)

18. **"Wapetaikhgut"**

- Materials: Use 4 paper towel rolls, a dried lima bean, and some sand. In the past 4 pieces of sugar cane and a chilacayote bean might have been used. Decorate the tubes, using Indian designs. Cover one end with plastic wrap, secured with a rubberband.



Eagle Wing Press

- To play: Stand the tubes in a row, open ends up.

- Player has the bean and passes his/her hand back and forth over the tubes, surreptitiously dropping the bean into one of them. He/she then fills the tubes with sand and tosses them to the opponent.

- The opponent separates the tubes into pairs. He/she then takes the tube from one pair and places it at right angles on top of the other, making a cross. Finally he/she takes one tube from the remaining pair, the tube which he/she thinks contains the seed, and empties out the sand.

- If correct, he/she gets the tubes and repeats the concealing ritual for the opponent. If he is not correct, the player who concealed the bean gets a score.

- To score:
  - 10 points if the bean is in the top crossed tube.
  - 6 points if it is in the bottom crossed tube.
  - 4 points if it is in the single tube.

- Use a pile of 50 kernels of corn (The Indians would have used 100 kernels.) Take kernels from the pile to show your score. When the pile is gone, take kernels from your opponent's pile. The first player to have all the corn is the winner.

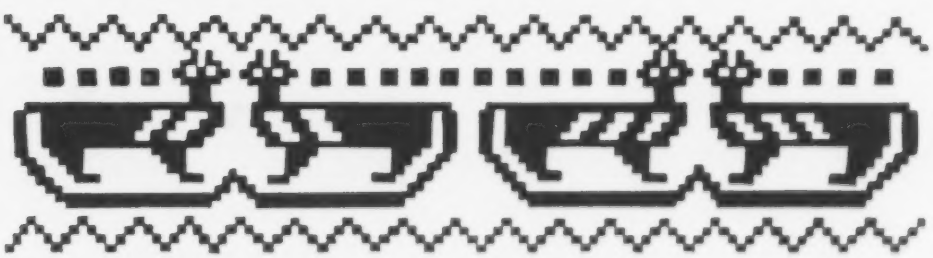
19. **Idea for a Culminating Activity**: After students have had a chance to try out many of the games above, come up with a plan for a Native game fair. Make and/or write the directions for as many Indian games as possible. Invite other classes to play these games and provide demonstrations where needed. Introduce the game fair with background information or stories about particular games, such as lacrosse. If possible, hold the fair outdoors.

See also Fish-Net and Stalking Games in Basic Needs section.

VI. CULTURAL LIFEWAYS

Native Americans Today

How and why to avoid stereotypical thinking about Native people;
Ways to include the Native point of view in curriculum, with specific examples about Thanksgiving and multicultural education;
Appreciation of Native contributions;
Issues that concern Native Americans today;
Why legal rights are important in the struggle to maintain lifeways within a dominant society with different values;
Activities that encourage understanding of cultural diversity.



Background Sheet: Native Americans: What Not To Teach

The original inhabitants of New England are not extinct! There are approximately 20,000 Native People representing thirteen tribal groups in New England today, and many of them are descendents of those tribes the colonists first met when they landed on its shores. It is important for teachers to convey the fact that these people have survived and live in the modern world, keeping many of their distinctive traditions alive.

Jim Roaix, editor of the *Eagle Wing Press*, has summed up the historical approach to his people:

> ... Mistakenly lumped together in a singular category and labeled Indians, the various tribal groups are expected to conform to the monochromatic stereotypical image of John Ford's Hollywood "redskin." We are all too often portrayed as the near-naked savage resplendent with flowing feathered headdress astride an Appaloosa or Pinto, dragging a tepee behind (usually in the shadow of Shiprock, Arizona), hand over brow, peering into the distance and speaking in unintelligible guttural grunts. Thus has the perverted image been implanted in the minds of our youth through weekend matinees and Saturday morning television .... Defined out of existence by scholars, exterminated by John Wayne and Gary Cooper, legislated out of existence by presidents and Congress, the original inhabitants of New England nevertheless do exist! (Carlson, 1987, iii)

For these stereotypes to be replaced with an understanding of the Natives' struggle and their right to acceptance in our multi-cultural society, education must take place. This section aims to provide ideas for helping non-Natives to gain understanding and acceptance, and for Native students to gain pride.

This list of "what not to teach" in the classroom is adapted from *Unlearning Indian Stereotypes*, by June Sark Heinrich, published by The Council on Interracial Books for Children, New York, 1981. A filmstrip and cassette are available on the same subject. These materials are contained in a rental kit from the Children's Museum, Boston, "Native American Perspectives," which includes additional resource materials on Native Americans today. See also Jeannette Henry's guide to textbooks, as listed in the references.

1. "Don't use alphabet cards that say 'A is for apple, B is for ball and I is for Indian,' which equate Indians with things."

2. "Don't talk about Indians as though they belong to the past." There are over 800,000* Indians in the United States today. Many of them live on reservations and many in cities and towns in all states.

3. "Don't talk about 'them' and 'us,' which makes them seem like the outsiders in this country. They are the original Americans."

4. "Don't lump all Native Americans together." Native groups throughout the country belong to many different tribes or nations. They speak different languages or dialects, and they have traditions and customs. They do not all look alike and their physical features show a great deal of variety.

5. "Don't expect Native Americans to look like Hollywood movie 'Indians.'" There is no one Native look. The many different Native American tribes vary greatly in features, skin colors, body size and structure.

6. "Don't let TV stereotypes go unchallenged." TV programs and movies usually show the savage warrior or noble warrior stereotypes who may know only one word, "ugh." The truth is Native Americans had a highly developed language and oral tradition when the Europeans first came to the New England shores.

7. "Don't let students get the impression that a few 'brave' Europeans defeated millions of 'Indian savages' in battle." The diseases brought over by the Europeans killed many more than were killed in battle. Native Americans were a healthy, robust people that had no immunity for the plague-like diseases brought here.

8. "Don't teach that Native Americans are just like other ethnic and racial minorities." By treaty rights Natives own their own lands and differ from other minorities in this sense. Many minorities share the same kind of problems and discrimination, but they are not alike in many ways.

9. "Don't assume that Native American children are well acquainted with their heritage." Many Native families have not passed on their traditions, and the children are having to learn about their own lifeways along with the other children. A growing number, however, are taught about their own culture and are developing a sense of pride in it.

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* *Ed. note*: There are over 1,500,000 Native People in the United States today.

10. "Don't let students think that Native ways of life have no meaning today." The Native American philosophy that teaches respect for the land and harmony with nature is still vitally important.

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Background Sheet: An Interview with Clifford Saunders

Executive Director, Boston Indian Council
By D. C. Denison, Boston Globe, December 23, 1984

Do you think Indians have been over-studied by anthropologists?

Definitely. Floyd Westerman, an Indian performer, sings a funny song, "Here Come the Anthros," which is about that. Somebody else proposed at one point that we should go around to every anthropology department in the country, just to see how many Ph.D.'s have been earned off us. Even here in Boston, anthropologists and sociology majors always want to come in and do a paper on us. Now our position is, if your paper can be of some value to us as far as highlighting a concern that we can use for our own benefit, then we might agree to it. Otherwise, we just view it as another form of exploitation.

How large is the American Indian population in the Boston area? How many tribes are represented? What tribe do you belong to?

Around 5,000 people. In the late sixties, the population may have been around 2,000 or 3,000 people, but as economic conditions deteriorate on reservation areas, it brings people to the city looking for jobs and education -- things that aren't available back on the reservation. About 25 tribes are represented. But the greatest number probably belong to the Micmac, Penobscot, Passamaquoddy, Maliseet, and the Wampanoag. I'm Standing Rock Sioux (from the border area between North Dakota and South Dakota).

How did the Boston Indian Council come about?

Back in 1969 or 1970, when people were starting to come off the reservation for the first time, a core group of maybe seven or eight people started getting together to help people get access to jobs and education. At first, they were spending all sorts of hours and passing the hat, but eventually they incorporated and started the Boston Indian Council.

Do you object to seeing Indian images used as symbols at places like the Shawmut Bank?

I object to it very much. It's the same thing with the Atlanta Braves ... They used to have Chief Nok-a-Homa -- maybe they still do -- and he used to come out and do some kind of war dance, some ridiculous thing, every time someone hit a home run. And I know there was a suit by the Cleveland Indian Center against the Cleveland Indians because they use that ridiculous image of that Indian with the big smile and the large teeth .... They don't have the Cleveland Black People, or the San Diego Jews. Why are we singled out? The Washington Redskins -- I mean, how do they get away with that? Is it because we're so insignificant? There's only, what, a million and a half of us in the country. Is that why those symbols are allowed to stay?

What Indian traditions are you able to keep in the middle of a city like Boston?

Well, we have social activities similar to those back on the reservations. But actually it's difficult in the city, because it's so alien from where a lot of our traditional values arose. One of the biggest problems that our people face when they come to the city is what's valued here is so different from what's valued back home .... Geographical setting is one thing. One of the basic tenets of just about all Indian religions is respect and care for Mother Earth. So then you come to the city, and there's all kinds of noise and clutter and big buildings, and it's just really difficult for people to adjust to that. Also as far as basic values go, it's difficult for people to get into the self-oriented frame of mind. Back home, the ideal is to share: The more you share, the more esteem you have. Whereas in this society, the more you accumulate, the more esteem you get.

What are the most enduring cliches about Indians that you come up against?

First people tend to talk about Indians in the past tense: "When the Indians were here ..." But as far as films go, we're usually portrayed as either the noble savage, sitting on a rock someplace meditating, or as the bloodthirsty savage who is massacring innocent people. This says nothing about who we are in 1984, and it's important that we're viewed as real people, not something out of a John Wayne movie. Especially in the East, because the population is so small, and there's a lot of ignorance about Indian people.

Do the East Coast tribes differ dramatically from tribes in the Southwest?

First of all there are over 300 Indian nations within the boundaries of the United States, and there's a great deal of variety among tribes. But in some ways I think the tribes on the East Coast deserve a lot of respect, because in a number of tribes, the Micmacs particularly and the Passamaquoddy

also, many of the people still speak their own language, and that's really amazing after 300 or 400 years of contact. But there's obviously less land in the East, because this is where there was the earliest contact with non-Indians, and the land was stolen. But there have been some land cases within the last few years that have restored some of that land that was stolen.

I know you're working on an elementary-school curriculum project. What's that?

We're trying to help Indian kids who are in the school system and feel alienated. We have about 400 Indian kids in the school system, and it's hard because there's no real cultural reinforcement. These kids are sort of out there on their own. So we're hoping to put some Indian historical materials in the Boston public schools, which will, first, help the self-esteem of the Indian child and, second, allow non-Indian kids to become acquainted with Indian people, aside from John Wayne movies, F Troop, and so on.

What would you say is the biggest single misrepresentation in American history as it's taught?

That's something that is really difficult for American society to come to grips with, because if you really look at the historical treatment of Indian people -- and it's still going on today -- it's really abominable. You don't read about it much in the American papers, but if you read European papers, you find out that in Geneva and at the United Nations, the Soviet Union is always bringing up the United States' treatment of American Indians -- especially when the US criticizes the Russians about Sakharov or something. But it's hard to teach that there has been a concerted effort to destroy a people, a culture. It's difficult for the American people to hear that.

What's the status of the American Indian Movement these days? Is AIM still as radical as it was in the early seventies?

I think there are really two aspects of AIM. There is an organization, but larger than that there was a movement, which is where it got its name. The organizational structure is still there, but at the same time there are a lot of people who believe in those kinds of principles who maybe are not in that kind of organization.

I don't think AIM is as radical as people portray it to be. I think the media did a job on AIM. The incident at Wounded Knee, Wounded Knee Two, was a symbolic recognition of the Wounded Knee Massacre of 1890, but the headlines were, "Sioux Take Over Town" or "Sioux Outbreak." One of the reasons was that the FBI did a real good job of portraying AIM as a radical group. It didn't talk about the AIM people who were trying to start nutrition programs or child-care workshops -- but those were the kinds of things that most AIM people were doing. Besides, the purpose of AIM was simply to get the government to uphold the treaties and the obligations that it had agreed to with the Indians. That doesn't seem too radical to me.

Background Sheet: What Is an American Indian?

By the American Indian Archaeological Institute

What makes an ethnic group?
Any of the following:
- genetic lineage
- cultural involvement
- social designation

What makes a nation?
Any of the following:
- political governance of a population
- borders of separation
- a league of united people

Who decided Who is Who amongst Indians of the United States?
Any of the following:
- tribal government
- state government
- federal government
- individual(s)
- social scientists
- the neighbors

What does an Indian look like?
- wears native national dress or mainstream American fashions
- has long hair (male and female) or has variety of haircuts, perms, etc.
- light to dark skin (with varying eye and hair color with dark typical
- various profiles (compare typical Navajo, Lakots, Abenaki & Osage faces)
- height standards vary by nation

Qualifications of tribal identity vary by purpose:
- to vote in tribal affairs
- to obtain blood-quantum card
- to live on a reservation
- to share in court settlements
- to obtain services
- to be counted in the census
- to be on councils and committees
- to be accepted as a spokesperson or representative

Some characteristics American Indians may possess:
- concern over family members and Indian causes that may make job responsibility secondary
- practicing a nature-focused philosophy
- wearing ethnic clothing or jewelry (Navajo & Seminole & Hopi & others have national traditional clothing that is contemporary)
- living on a reservation or being a part of a "community"
- enjoyment of native dance and crafts

An American Indian can be a 1/8 blood Cherokee Manhattan bank president.

An American Indian can be a half Yugoslavian-half Sioux living in England.

An American Indian can be a Navajo doctor living in Connecticut as an adopted Pequot.

An American Indian can be an Irish-Crow cowboy in Nebraska.

Puerto Ricans, Mexicans and other Latin Americans can also be American Indian.

The English have absorbed many invasions (Celtic, Norman, Saxon, and Anglo). Their royalty traditionally married other nations' royalty. So, too, have many indigenous Americans absorbed other nationalities into their own. The Pilgrims' descendants became Victorians and later Flappers. Indians, too, have evolved. The one common denominator American Indians share is tenacy in the Americas for milleniums. Their cultural roots began here and continue here -- there is no other homeland to divide their loyalties.

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Background Sheet: Native Americans in Connecticut

"They may declare me extinct, that does not make me extinct"

A Continuing History by the American Indian Archaeological Institute

Are there any Indians in Connecticut today? Could they have possibly survived the 17th century smallpox and measles epidemics for which they had no resistance? Could they have survived the last two centuries after being placed in reservations that eliminated hunting, gathering and fishing subsistences? Could there be Pequot anywhere after two devastating massacres and a law that made it illegal to be a Pequot?

Answer: Connecticut Indians (including the Pequot) are still here. Some live on reservations (there are five in the state), but most live in the state's cities and suburbs.

The first recorded European contact with Connecticut Indians occurred in 1614 when the Dutch established trade with the Wangunk, Podunk, Pequot, etc. In 1633 a trading post was established by the Dutch in the Hartford area. European colonization was often invited by small tribes who sought protection from the powerful Pequot and that same year the Podunk invited Plymoth Plantation to settle in what is now Windsor. The following year the Podunk were lost to a smallpox epidemic.

A faction of the Pequot splintered off to become the Mohegan in 1634. When the Pequot retaliated against settlers in Wethersfield who had not honored an agreement with the local Wangunk, the colony declared war on them and a year later, after great loss of Pequot life during two great massacres, the colony decreed that no Indian was ever again to be known as Pequot. Captives were sent to the West Indies as slaves or given to the Mohegan, Narragansett or Nehantic to pay those tribes for their aid in the defeat of the Pequot.

In 1675 in what is now Massachusetts the Wampanoag sachem, Metacomet (known as King Philip) declared war on the ever-increasing colonists. Following his defeat, colonization continued and Indians were frequently forced to reservations that were inadequate for economies based on hunting, fishing, gardening and gathering. Poverty began while discrimination continued. Indian men along the coast took up whaling while inland tribes focused on basket-making and broom-making. Many left their reservations where economic survival had become difficult.

Only in the past decade have the reservations again become a focus for Indian life. Laws that disallowed the establishment of businesses on reservations in the state and that denied Indian autonomy over housing and their improvements were changed under the increasing pressures of Indian interest groups. The Connecticut Indian Affairs Council (comprised of five tribal representatives and three non-Indian representatives appointed by the state) was established by law in Hartford in 1973.

Census records of 1980 show that there are 4,533 Native Americans in Connecticut. Since today's American Indians are as mobile as European-Americans, that figure represents tribes from throughout the United States.

Today two bands of the Pequot possess separate reservations (each over 200 acres) -- the Mashantucket Pequot in Ledyard and the Paucatuck Pequot in Stonington. The Schagticoke maintain 400 acres in Kent, and the Paugusett, down to 1/4 of an acre in Trumbull, recently obtained 118 acres in Colchester. A group of Mohegan seek to regain a portion of lost lands which should have been protected by the federal Indian Non-Intercourse Act of 1790.

Do today's Connecticut Indians live in wigwams? (They never lived in tipis) or wear buckskin clothing? No. Do European-Americans live in thatch-roofed houses and dress like Pilgrims? If not like Indians of the past, how are Connecticut Indians different from today's typical American? They are different genetically, and possibly, spiritually, socially and culturally as well. One of the things that sets Native Americans apart is the knowledge of how terribly their ancestors suffered at the hands of the European settlers and the American governments. (Recent immigrants from throughout the world came to America as the Land of Freedom, but American Indians have only experienced America, since European contact, as a nation of oppression.)

"They may declare me extinct," said Mercy Ann Nonesuch Matthews, a full-blood Niantic (Nehantic) after a historical marker was erected in 1870 lamenting the extinction of the tribe. But "that does not make me extinct," she concluded. She was, however, the last full-blooded Niantic. But to many of today's Connecticut Indians, Indian blood is certainly thicker than water and richer than any other blood that may be in their veins. Do they know about their ancestor's culture? Most know as much, if not more, as Americans of other ethnic groups know about their own heritage. They are not only a people of the past, but a people of the future; their culture has much to tell to the world of today.

Activity: Unlearning Stereotypes

Objectives: To understand how misunderstandings and stereotypes about Native Peoples have developed, and how they are hurtful and untrue.
To promote empathy with and reduce prejudice against Native Americans by developing a truer image of them.

Materials: Background Sheets on preceding pages;
Filmstrip and cassette, "Unlearning Indian Stereotypes" or Children's Museum kit (optional)

Grades K-12.

Activity:

1. Use any of the background sheets concerning stereotypes to prepare material suitable for the age of your students and/or order the filmstrip and cassette (or Children's Museum kit rental) on "Unlearning Indian Stereotypes."

2. Brainstorm with students their impressions of "Indians," and the source of these impressions. Make a list on the blackboard or on newsprint.

3. Consider how stereotypes are promoted through the media, especially films and TV. (The Native as Heathen, Noble Savage or Barbaric Warrior, e.g.) Look into the treatment of Indians in textbooks as well.

4. Show the filmstrip and cassette, "Unlearning Indian Stereotypes," or read background material to show a Native perspective on prejudice. Go back to the class impression list. See if some items on the list would now be omitted and some added.

5. After discussing prejudiced images of Native Americans, younger students can write a story about their feelings when they are called unpleasant names. Older students can come up with suggestions on ways stereotypes can be overcome.

Follow-up: As homework, have students look for products at home that carry a picture of an American Indian or a name relating to Native people. What is the message or image of Natives given? Is the person a stereotyped Indian of the past with feathered headdress, etc., implying that they have not evolved into diverse, modern people of today? Or a comic caricature that mocks a proud people, who appear more like objects than people? Have the students look for any products based on other ethnic groups. Are any other peoples singled out this way?

Background Sheet: Multi-Cultural Awareness and Museums

Many museums around the country have been revising their exhibits on Native Peoples as a result of anthropological research and more enlightened attitudes toward ethnic identity and pride. A number of these exhibits were first organized over fifty years ago when the emphasis was on displaying archeological collections in an "antiquarian" manner, dealing with them as objects rather than within a proper context. It was the rage to discover these artifacts and lay them out in rows or in geometric designs. Even today some museums and numerous libraries and historical societies boast of artifact collections on shelves or in boxes in the attic.

The artifacts, usually stone tools, were often collected without any attempt to understand the context in which they were found, and thus they could not tell a real story of the past. Bones and burial goods were mixed in with the rest of the collection. Collectors gave little thought to the fact that it might be a sacrilege to unearth sacred burial goods, although they would never think of digging up their own ancestors' bones. Usually connections were not made between the past artifact owners and present descendents living in contemporary society. When Native Peoples were mentioned, ethnocentric views and prejudice predominated.

For a long time the Native Americans were "invisible" and silent protestors to this treatment in museums and other institutions, but more recently their voices have been heard, and they have been joined by the voices of many educators, historians and anthropologists. Multi-cultural awareness has finally come of age.

A few museums, like the Children's Museum of Boston, have provided models for others, with exhibits and programs that celebrate the diversity of our ethnic cultures. Their exhibit, "We're Still Here," about the Wampanoag culture, past and present, has involved Native People in every phase of exhibit and program development. A Native American Advisory Board offers advice and support for the Museum's varied educational programs, including the annual Native American Day in which members of many tribes from New England and elsewhere participate in events and demonstrations.

At a recent conference of the Northeastern Anthropology Association, one workshop on Museum Anthropology provided examples of the changing roles of museums in terms of their archeological and ethnographic exhibits and their museum education programs. Papers and talks were delivered on new exhibits and research in small to mid-sized museums at the Cape Cod Museum of Natural History, Deerfield Inc., the Springfield Museum of Science, the American Indian Archaeological Institute and the Concord Museum.

One thoughtful paper on "Museum Education as Multi-Cultural Education" provided some suggestions for changes within public museums, emphasizing education programs as tools for directing social change. The author, Lisa C. Kightlinger, analyzed traditional museum perspectives of Native Americans as well as Native Americans' own perspectives, then suggested ways for museum education programs to build upon these two perspectives.

The traditional perspective promoted by the dominant society (European, white, male) has usually resulted in the Native American material culture exhibited in natural history museums rather than history or art museums where European material culture is generally found. Artifacts have been viewed as a series of objects -- objects that belong to a museum or collector rather than their creators or

Concord Museum

owners. A proper contextual framework for analyzing the artifacts in terms of people and their cultures is generally lacking. References to the American Indian people usually consist ofinaccurate and unflattering racial stereotypes. And finally the traditional perspective often speaks of collector foresight in saving part of a dying culture which no longer has the ability to speak for itself. (Kightlinger, 1986, 3-4)

Native American spokesmen, on the other hand, are seeking a more accurate and complete reporting of history. Common stereotypes "humiliate and offend Native American children and leave them with no role models in the standardized histories and popular media," and non-Native children who also read these histories may not realize how inaccurate and offensive these stereotypes are. They want Native Americans portrayed as part of a dynamic culture that is still adapting and active, and as one of many cultures within the United States that is unique and worthy. With Native input into museum exhibit design and content, more authentic representations would result, and there would be more respect for Native sensitivity to using religious objects. Using appropriate objects for display within a proper context, such as "landscape for settlement, subsistance, communication, and social organization" (Kightlinger, 7) can emphasize the richness and diversity of Native cultures rather than the stereotypical representations of past exhibits.

Museum education can help bring these two perspectives together, either in helping to build on an appropriate, effective exhibit or in working to combat stereotypes and misinformation until that appropriate exhibit is installed. Providing accurate and respectful information is important. Educators can draw on recent scholarship by ethnohistorians, anthropologists, archeologists, and Native Americans on New England prehistory and history to help set the record straight on many biased or fanciful accounts. A detailed timeline providing cultural background on groups represented in the museum should extend into the present. Involving visitors in designing improved exhibits could promote multi-cultural awareness at the same time it provides feedback to the museum.

Museum exhibits and programs that help counter stereotypes, that involve learning more about the culture from the artifacts, that tie into issues such as "sharing, nature, subsistence, raw materials, religion, technology" (Kightlinger, 1986, 9) and that bring in many disciplines (geography, geology, literature, e.g.) rather than just history or just archeology are all recommended. Many resources are available to museums to improve their exhibits, promote good multi-cultural education, and to remove bias in viewing Native American culture from past to present.

Activity: Multi-Cultural Awareness

Objectives: To encourage tolerance of other beliefs and lifeways and appreciation for the diversity of our heritage.
To promote cultural awareness in the classroom through the sharing of cross-cultural experiences.

Grades K-12.

Activity:

1. As with the previous lesson, this activity can range from simple activities to encourage acceptance and tolerance of differences for younger students, to critical thinking approaches for older students.

2. Review (list) some of the different traditions of Native Peoples, as discussed in the activity in Unlearning Stereotypes. Identify the ancestral roots of non-Native members of the class and make a list of related customs. Consider why traditions might differ from group to group. This is to be a non-judgmental consideration of traditions and values, stressing the diversity of lifeways. It is important to make students feel comfortable about sharing information on their roots and traditions.

Begin with something like food. Stress that the needs for basic survival for all groups are the same but that the ways these needs are met differ according to resources available and beliefs developed.

2. The Native people were the original inhabitants of this country. How did they treat the Europeans who landed here? Discuss the impact of European immigrants and their cultures on New England Native people in the 17th century. After the Europeans became the dominant "Americans," how did they view the Native Americans? How did their treatment of immigrants in the 19th century differ?

3. Discuss the idea of acculturation. What kinds of adjustments are necessary for ethnic minority groups to make within a dominant society (such as learn the same language for certain purposes, etc.)?

4. What has the "melting pot" policy meant in this country? How does it differ from a policy of "ethnic diversity"?

5. What kinds of differences among ethnic groups are healthy within a society that is democratic?

Follow-up: Take a field trip to a nearby museum with archeology, ethnology, or multi-cultural exhibits that deal with New England Native peoples. Have the students look critically at the exhibits in terms of the questions raised in the background sheets on unlearning stereotypes and museum multi-cultural education. Reach classroom consensus on a letter to be sent to that museum evaluating the exhibit(s) and making constructive suggestions, if necessary.

Background Sheet: Things To Avoid at Thanksgiving

American Indian Archaeological Institute

DON'T	WHY
1. Don't dress as Indians (Or as Jewish people at Hanukkah or as Blacks on Martin Luther King's birthday).	Encourages stereotypical action like warwhooping, brandishing of tomahawks, How! and a caricature of native dance. This can be perceived as making fun of a group of people.

DO - Dress as turkeys. Talk about native foods. Teach about Squanto. Discuss family sharing and honoring of the harvest.

2. Don't use Offensive (and Incorrect) Words like warlike, simple, primitive, crude, savage, etc.	Is the U.S. warlike? (Think of the military budget and recent invasions into other lands.) Are modern tools primitive? Will they be seen that way in 2085 A.D.?

DO - Explain that Indians defended their homeland and families, their tools were well-made and effective, they had social and political systems, their language was intricate.

3. Don't Say "Sit Indian Style" or "Walk Indian file." Don't call students a "bunch of wild Indians." Avoid use of squas, buck, brave and papoose.	These phrases imply "Otherness." To children, other ways of cultural behavior are suspect. Stereotyping ethnic behavior is belittling. Native words have too long been associated with derogatory meanings.

DO - Say "sit sailor style" or "sit on your bottoms," walk "single file." Use "man," "woman" and "child" so students accept Indians into the realm of humanity.

4. Don't Talk Only of thePast. Indians are not extinct. They have a history and a present.	Too many children expect Indians today on reservations to live in tipis, wear skin clothing, or travel by horseback.

DO - Explain that many Indians today are modern, work at jobs, drive cars and trucks, live in contemporary housing and eat hamburgers.

5. Don't Homogenize Indians. Don't combine canoes with rain dances, tipis and totem poles. How about gondolas, windmills, and bullfights next to the Eiffel Tower?	Indian nations are as diverse as nations of Europe having different customs, clothes, foods, houses and languages. Rain dances are from the Southwest, tipis from the Plains, totem poles in the Northwest and birchbark canoes in the Northeast.

DO - Teach something about the many cultures of America using maps and comparing with maps of European countries.

6. Don't Trivialize Sacred Rites. Do classes act out High Mass, pretend a Jewish circumcision, let communion become a snack break, or playact an immersion baptism?	Rain dances are performed as part of religious rites, the drum has sacred symbolism, and pipes are used in spiritual communion.

DO - Instruct about native philosphies and relate symbolic items to symbols children are familiar with in their own culture: Christmas trees, the menorah, the cross, Easter eggs, national flags, sports team mascots (which should never be Indians!)

BEST COPY AVAILABLE

Background Sheet: A Simulation Story

by Dorothy W. Davids and Ruth A. Gudinas
Madison (Wisconsin) Metropolitan School District, 1979

IMAGINE THE FOLLOWING:

You and your family live in a nice house with a huge yard, lots of trees, a big garden and a pretty little stream. You have lots of friends, lots of pets and plenty of good food to eat. You are safe and snug and very happy.

One day, when you are home alone, a strange object comes slowly into view in the sky. You've never seen anything like it before. It is a strange shape and very large. It lands in your own back yard! Soon very strange-looking people get out; they are dressed in clothes very different from yours and talk to each other in a way that you cannot understand.

You are hiding so that they cannot see you. You don't want them to see you because you are trying to figure out who they are and what they want. You have heard about people who look like this from your mother and father. They walk about, pick up your toys and pets and examine them closely. One gets into your car, turns the key and drives all around on the grass and through the garden. Others are helping themselves to your tomatoes in the garden and the apples and plums on the trees. Then they fill a lot of big baskets with the fruit and vegetables from your garden and put them in the big machine they arrived in.

Then they come straight toward your house! Without even ringing the bell, they come through the door and go through every room, picking up things and looking closely at them, talking and laughing among themselves. They really don't seem to be afraid or even embarrassed about being in your house.

HOW DO YOU FEEL ABOUT THESE PEOPLE?

WHAT DO YOU THINK YOU WILL DO? WHY?

WHAT DO YOU THINK WILL HAPPEN TO YOU?

THE STORY GOES ON ... The strange people leave your house. You think they have seen you but you're not sure. It doesn't matter, though, because you're so glad to see them go. Maybe they'll just get into their big airship and fly back to wherever they came from. Even if they have taken things that belong to you, you'll be happy to see them leave.

But as you watch, they don't seem to be leaving. In fact, they appear to like it in your big backyard. They begin to bring things out of the machine. They set up a saw and cut down one of the biggest trees! They are going to build a house with it, probably in that favorite spot of yours back there by the stream, because that's where they are clearing away the bushes and digging out the grass. They cut down another tree and another and another! They are building two, three, and a half dozen houses. They have furniture and pans and dishes and rugs and curtains -- everything that you have in your house and some other things that you don't even recognize. They also have big weapons that flash with a big bang. You think that they could probably kill you with one big bang just as they have killed some of the pets in your yard.

You stare at all the activity going on out there in your backyard. Suddenly you start to cry. These strange people who have come from somewhere far off and who are so very rude and not going away -- ever. They are going to stay. They are going to live in your own backyard and use your garden and your toys and fish in your stream and cut down your trees and act as if it all belonged to them!

Then a very strange thing happens. A group of these strangers has been talking together and pointing toward the very place where you are hiding. Do you think they could have spotted you? Yes! They are coming right toward you, talking and smiling. You don't know what to do. Should you run? Call for help? Stay perfectly still? One, who is closer to you than the rest, takes your hand and pulls you out to stand in front of them. They are smiling and pointing at your favorite place by the stream where they are building their houses. They want you to come with them!

As you do, the one holding your hand says: "We like you. We like this place. We are going to live here from now on." Without asking if you are surprised or if you want them here, that person points to a table set with a great feast, smiles and says: "Come. Celebrate with us because we have reached the end of our long journey and have found a wonderful place to live."

HOW DO YOU FEEL?

WHAT WILL YOU DO?

DOES ANYONE KNOW WHO YOU AND THE STRANGERS WHO TOOK OVER YOUR BACKYARD REALLY ARE?

Activity: Celebrating Thanksgiving from the Native Point of View

Objectives: To include the Native point of view in the study of the first Thanksgiving in order to correct some misconceptions and remove stereotypes.
To increase awareness of different cultural traditions in the celebration of Thanksgiving today.

Materials: Background Sheet: A Simulation Story
Background Sheet: Things to Avoid at Thanksgiving

Grades 4-6 (Adapt for younger or older).

Activity:

1. Brainstorm with the students about the first Thanksgiving to get their ideas and perceptions about the event and the relationship between whites and Natives then. Make a list on the board of all the information and ideas suggested.

2. Read selections (or have students take turns reading) from *Of Plymouth Plantation: 1620-1647*, William Bradford's Journal about the landing at Plymouth, Indian relations, and the gathering of harvest. This is now available in paperbook. (From Samuel Eliot Morison ed., New York: Knopf, 1952, read pp. 76-78, 79-81, 84-85, 87-88, 90.) Also find selections from *A Journal of the Pilgrims at Plymouth: Mourt's Relation* (New York: Corinth Books, 1963). Most of our ideas about the first Thanksgiving have come from these journals. Ask the students whether their information and ideas were verified by these readings, and whether they would add or subtract anything from the listing on the board.

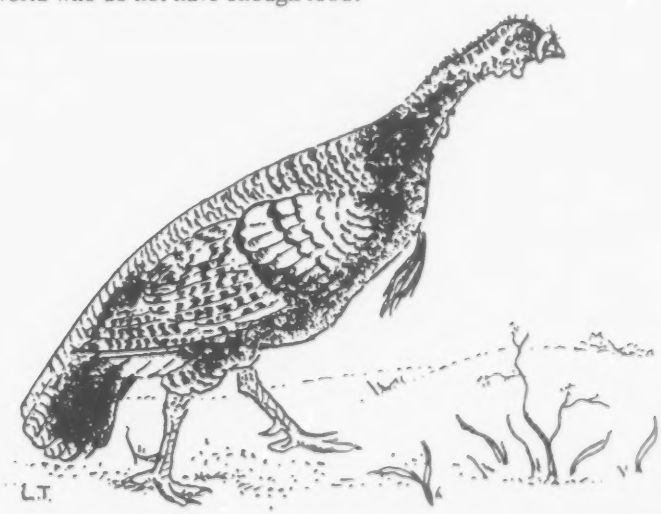
3. Tell the students you are going to read them a story about a modern celebration in an unknown land. Ask the questions listed or others that will help them understand the different points of view and emotions possible in the circumstances described.

If not already suggested, guide the students to see this as a possible story about the Pilgrims from the Natives' point of view if accounts had been written by them. Let students add any other ideas of their own about why the Pilgrims and the Natives would have different points of view.

4. Ask for suggestions of ways to celebrate Thanksgiving without the traditional, romanticized version. Consider ways a harvest has been and is celebrated around the globe. Plan a Thanksgiving celebration based on the students' suggestions.

Follow-up: A Thanksgiving celebration can be tied in with activities about native food acquisition and preparation in Basic Needs. Stories and music can also be included.

Talk about the idea of fasting on the day of Thanksgiving feasting as a protest against greed. What does Thanksgiving mean to people without plentiful harvests? Can students suggest ways to share the harvest with people in the community or world who do not have enough food?



Little Turtle

Concord Museum, Concord, MA © 1988

Background Sheet: Native American Legal Rights

Colonial Governments and U.S. Government
Policy Toward Native Americans

Exploration Period Pre-U.S.	**Papal Doctrine of Discovery:** Christians discovering new lands have right to lands' title if not in use or if aboriginals willing to sell.
Colonization Period Pre-U.S.	**"Vacant Land Policy":** White settlers consider land "vacant" if not in agricultural use or in villages; sign deeds, treaties and agreements with tribes in eastern U.S.
1787	**U.S. Constitution** gives federal government exclusive power to regulate commerce with foreign nations, among the states, and with the Indian tribes. Existing Indian-state treaties reserved to states' responsibility.
1787	**Northwest Ordinance:** Indian land not to be taken by new white settlers beyond the Alleghenies without Indian consent.
1790	**Non-Intercourse Act:** prohibits sale of Indian lands without express approval of Congress.
1830-1843	**Indian Removal Act:** Five tribes in Southeastern U.S. removed to Oklahoma on Trail of Tears. Many other tribes removed to "Indian territory" under Jackson Administration policy of western expansion, which reverses previous safeguards for Indian lands and people.
1867-1868	**Western Treaties:** Large tribes of west sign treaties which protect Indian right to govern selves.
1871	**Congress abolishes practice** of making treaties with Indians and can pass legislation thereafter with or without tribal approval.
1885	**Seven Major Crimes Act:** Federal government takes away major criminal jurisdiction from most Indian tribes.
1886-1887	**Indian Peace Commission:** Last of 370 treaties negotiated, defining reservations. Federal government assumes trustee responsibility. Bureau of Indian Affairs expands its administrative structure over tribal affairs.
1887	**General Allotment Act:** Tribal land held in common assigned to individual tribal members to farm; "surplus land" sold to non-Indians. Tribal landholdings shrink from 136 million acres to 50 million by 1934.
1924	**Constitution Amended:** U.S. citizenship extends to all Indians.
1934	**Indian Reorganization Act:** Ends allotment period and encourages tribal self-government and Indian sovereignty under enlightened leadership of Collier as Commissioner of Indian Affairs.
1953	**Termination Policy:** Indians forced to assimilate in a program to move them into cities to find jobs; reduces amount of governmental assistance; states power in criminal cases substitutes for tribes on reservations in some states; over 100 tribes are terminated.

1968	**Indian Civil Rights Act:** Limits tribal power to regulate own affairs; authorizes federal courts to resolve certain intratribal disputes.
1970	**Indian Self-Determination Policy:** Sovereignty of tribes affirmed, termination policy rejected; sets stage for total tribal control over reservation decisions and operations. Supplemented in 1975 with Indian Self-Determination and Educational Assistance Act which reaffirms right to sovereignty, federal programs.
1978	**American Indian Religious Freedom Act:** Protects right of access to sacred sites, objects and traditional rites.
1979	**Archeological Resources Protection Act:** Discourages looting of artifacts and sites, including burials. Requires permits through federal agencies; artifacts stored in museums or government repositories. Revision proposed 1987.
1980	**Federal Acknowledgment Process:** Opens door for groups not federally recognized to apply for programs.

New England Land Claims Under the Non-Intercourse Act

1975-1980	**Federal Court decision:** Maine Passamaquoddy and Penobscot able to apply for claims under Act. **Maine Indian Lands Claims Settlement Act, 1980:** Settled out of court, with tribal authority to acquire 300,000 acres as a federally recognized territory. Recognition extended to Maliseet tribe.
1978-1983	**Mashpee Wampanoag tribe lawsuit:** Court denies, declares it is not a tribe for purposes of the Non-Intercourse Act. Appeal denied.
1978	**Narragansett tribe** receives over 200 acres in settlement of claim in Rhode Island.
1983	**Mashantucket Pequot tribe** receives 1,400 acres in settlement of claim in Connecticut.
1987	**Gay Head Wampanoag tribal** recognition; legal complications hold up land settlement in Massachusetts.
1987 in process	Vermont Abenaki is awaiting decision on their recognition claim; Dudley and Hassanamisco Bands of Nipmuck in Massachusetts have submitted their case for recognition; the Mashpee Wampanoag tribe will submit a new claim; the Schaghticoke tribe of Connecticut is preparing a settlement claim; the Aroostook Band of Micmacs, excluded from the 1980 Maine settlement, is preparing to submit their claim.

New England Claims for Water, Fishing and Mineral Rights

	Check with tribal listings for information on cases decided and pending.

Concord Museum, Concord, MA © 1988

Activity: Native American Legal Rights

Objectives: To study the attitudes, goals, laws, politics, treaties and other events that have shaped Native-Government relations from past to present through a case study of a tribe within your state.
To develop an understanding of the legal approach of Native nations and the difficulties they face dealing with the American legal system today.

Materials: Background Sheet: Native American Legal Rights
Background Sheet: American Indians in Connecticut

Grades: Junior High-High School.

Activity:

1. This is a very complex issue and would take an entire course to do justice to a country-wide study. However, a case study of a tribe within your state which has had treaty or other legal questions considered is a good way to begin. Consult the directory for listings of tribes within your state.

2. Find out the history of contact between this tribe and the colonists who settled in your state. Use the sheet on American Indians in Connecticut as one example of a concise summary. See also references for additional summaries of contact. The textbook, *Maine Dirigo* (Bennett, 1980) and *The Roots of the Ash Tree* (Carlson, 1987) contain excellent summaries written by Native Americans.

What kind of Colony laws were enacted to govern early relations between the Natives and the newcomers? What rights were ensured and what rights were denied? Who signed for the Natives and how did these signers relate to the rest of the tribe? What language problems existed?

3. Consider any other legal document in early history that governed Native relations in the new Colony, e.g., following the defeat of Indians in the King Philip War and the French and Indian Wars.

4. Look into claims made by this tribe to the Colony or to England directly. In the 1650's Roger Williams brought Narragansett claims directly to King Charles during a dispute with the Massachusetts and Connecticut Colonies and the Indians. In 1760 Reuben Cognehew, a Mashpee Wampoag visited King George III to report on the bad conditions at the reservation due to white overseers.

5. How did the signing of deeds by this tribe affect their legal status? How did early understandings of land ownership and use differ between Natives and colonists? How have the courts viewed deeds and tribal ownership since the 17th century?

6. On what basis has this tribe been trying to reclaim tribal lands in your state? What arguments have been acceptable or not acceptable in American courts of law? What difficulties do New England tribes have because of the historical absence of tribal reservations?

7. Has this tribe achieved federal recognition? What are the requirements for this recognition? What rights and benefits are accrued on the basis of federal recognition?

Follow-up: Invite a member of this tribe to your classroom to help in the understanding of past and present legal status and legal problems of today.

For further study of legal questions, assign specific topics to students for individual reports (use the chronology in the Background Sheet for suggested topics if needed). Have students share report findings as a way of gaining a better understanding of the complex nature of Indian legal rights within a different dominant legal system.

General Activities: Native Americans Today

1. **Native Literature:** Read examples from present works or anthologies (see bibliography) and study the present contribution of Native Americans. Read examples from the oral tradition as recorded by others and discuss the relationship between the oral and written traditions.

2. **Native Arts:** Study and display examples of Native art today. In what ways are the traditional themes, symbols, designs and materials continued, and in what ways do examples reflect modern times? How do Native arts relate to everyday living? How do they provide livelihood as well as cultural pride? See especially the new book on the Children's Museum collection of the art of Indian New England by Joan Lester (see references).

3. **Native People and Their Contributions:** There are many fields in which individual Indians have made significant contributions, from the historical past to the present. Begin to make a list from such fields as athletics, arts, crafts, music and literature. Are there fields in which they have been denied participation? (government, for example) Have contributions been made without recognition of their Native source? Look into the role of the Iroquois Confederacy in U.S. founding documents such as the Articles of Confederation and the Constitution. (See references.)

4. **Biographies:** A consideration of Native contributions can extend to a study of biographies about individual leaders. Several biographies have been done about tribal chiefs, such as Tecumsah, Pontiac, Sequoiah, Chief Dan George. Most printed biographies are about men. Consider also the role of particular women. Sacajewea and Pocahontas are best known. Find out about Chief Sarah Winnemucca, Paiute peacemaker. How have women been the keepers of traditions, and how are Native women evolving as leaders today?

Who are the past leaders that inspire the Native of today? What qualities are needed for leadership today in New England?

5. **Foods and Medicine:** Consider how many plant uses for foods and medicine have been incorporated into "American" society. (See Basic Needs section on plants for further ideas.) How did agricultural skills of past Native Americans contribute to "American" agriculture of today?

6. **Native Organizations and Events:** Find out about tribal councils and other Native organizations in your state and New England. Get a list of events open to the public, such as powwows and some seasonal celebrations, and try to attend one as a class. Invite Native representatives into the classroom to help explain organizations and events and prepare students for attending an event.

7. **Relationship to Nature:** Although there are numerous differences between the many Native tribes in this country, all have a strong relationship to the land and an appreciation of the forces of nature. Consider ways in which these beliefs have been guiding elements in lifeways from past to present. How do they relate to legal struggles of today? How do they relate to the world-wide ecological movement to preserve resources and a "balance of nature?"

8. **Current Social and Economic Issues:** "Indians now rank as the lowest group in the country on the socio/economic scale" (per capita income, unemployment, level of education, life expectancy, health conditions, housing, suicide rate, poverty rate ("300% greater than national average"). These quotes come from a June 26, 1987 letter ofthe National Indian Youth Counc, inc. in Albuquerque, NM, which claims that drastic cuts in Indian programs have already occurred within the past seven years with more proposed. Check into these statistics to gain an understanding of the national situation.

What are the problems facing Native Americans relating to employment in your state and in New England? What economic opportunities exist on reservations in New England and how has this been changing? What adjustments are needed for Native people to move to urban areas for jobs? What social support is there for people who move off a reservation to a city? Write to or interview members of state tribal councils, or subscribe to a newsletter which reflects Indian views and issues (see references).

9. **Native Education Today:** How does New England treat the education of Indian students? Are there any special programs for bilingual education? Do programs here differ from other areas of the country?

10. **Native Health Issues:** What are the main health problems facing Native People? How do their problems differ from other groups in American society?

11. **Films and Videos About Contemporary Native Americans:** The Museum of the American Indian has a traveling festival of films. Consult the a/v references for other sources of film rental or sales.

12. **Indian Remains and Sacred Objects:** Look into state and federal laws related to Native burials and remains. What has been the policy in the past? Has it been changing or have changes been proposed? Find out about S.187, Native American Cultural Preservation Act, introduced by Senator Melcher of Montana. (This bill was also introduced in 1986.)

In a recent review of "Federal Indian Burial Policy" in the Native American Rights Fund *Legal Review*, (Spring, 1987) NARF staff attorney Steve Moore feels this legislation pending "would begin the systematic process of identifying nation-wide the location and tribal affiliation of Indian remains and sacred artifacts and their eventual return to tribes for appropriate disposition." Moore warns, however, that it falls short because "it fails to recognize paramount tribal rights to these materials and thus perpetuates the myth of federal ownership ..."

VII. RESOURCES -- MATERIALS

A. Curriculum Materials

B. Bibliography

C. Newsletters, Periodicals

D. Films, Audio/Visuals

E. Craft Stores, Supplies

A. Curriculum Materials

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Maine Studies Curriculum Project, Teaching Series and Textbook, Maine Dirigo. Prepared by Maine State Department of Educational Social Services, published by Down East Books, Camden, ME 04843.
Excellent intermediate interdisciplinary materials includes Native American views.

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Nawaka Red Roots. Camp Nawaka Staff Handbook, prepared by Becky Ritchie for Camp Fire Girls, 38 Chauncey St., Boston, MA 02111. 1981.
For ages 9 to 15 years.

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Thoughtful Native perspective. E, Jr

Our Place in Nature. Plimoth Plantation, Native American Program, Education Department, Plymouth, MA 02360.
Good Wampanoag background.

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With lesson plans for Grades 4-8.

The Wabanaki: An Annotated Bibliography of Selected Books, Articles, Documents about Maliseet, Micmac, Passamaquoddy, Penobscot Indians in Maine. Annotated by Native Americans, edited by Eunice Nelson. Available from Friends Service Committee, Box 286, Orono, ME 04473. $6.50 plus 75¢ postage.

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2,500 illustrations from Reports of the Bureau of American Ethnology. Jv, A, pictures E

Parker, Arthur C. The Indian How Book. New York: Dover Publications, 1975.
Older book still used. E, Jv, A

Randall, Florence et al. Highlights Handbook About American Indians. Columbus, OH: Highlights for Children, Inc., 1963.
E, Jv

Schneider, Richard C. Crafts of the North American Indians. New York: Van Nostrand Reinhold Co., 1972.
Highly practical, widely used manual. Jv, A

Stanley-Millner, Pamela. Authentic American Indian Beadwork and How To Do It. New York: Dover Publications, 1984.
Jv, A

The Children's Museum of Boston. Rental Kits: Indian Games, Circulating Kit; Moccasin Game, Discovery Kit; and Ring and Pin, Discovery Kit.
See Organization list. E, Jv, A

Whitney, Alex. Sports and Games the Indians Gave Us. New York: David McKay, 1978.
Jv

Wirt, Sharon. American Indian Pottery. Blaine, WA: Hancock House, 1984.
Jv, A

Wolfson, Evelyn. American Indian Tools and Ornaments. How to Make Implements and Jewelry with Bone and Shell. New York: David McKay Co., 1981.
Jv, A

_____. American Indian Utensils. Make Your Own Baskets, Pottery and Woodenware with Natural Materials. New York: David McKay Co., 1979.
Jv

Unit VI. Cultural Lifeways: Native Americans Today

Allen, Terry, ed. The Whispering Wind. Poetry by Young American Indians. New York: Doubleday & Co., 1972.
E, Jv

Amon, Aline. The Earth is Sore. Native Americans on Nature. New York: Atheneum Publishers, 1981.
E, Jv, A

Ashabranner, Brent. To Live in Two Worlds: American Indian Youth Today. New York: Dodd Mead, 1984.
Informative book about difficulties of youth trying to straddle two cultures. Jv, A

Brant, Beth, ed. A Gathering of Spirit. Writing and Art by North American Indian Women. Montpelier, VT: Sinister Wisdom Books, 1984.
Contemporary writing and art. A

Brasser, Ted J. A Basketful of Indian Culture Change. Ottawa: National Museums of Canada, 1975.
Assumes European base for basketry, and may be biased. A

Brodeur, Paul. Restitution. The Land Claims of the Mashpee, Passamaquoddy, and Penobscot Indians of New England. Boston, MA: Northeastern University Press, 1985.
A

Bruchac, Joseph, ed. Songs from the Earth on Turtle's Back. Greenfield, NY: Greenfield Review Press,1983.
Contemporary American Indian poetry with biographies of its 52 authors. Jv, A

Cohen, Felix. Handbook of Federal Indian Law. Albuquerque, NM: University of New Mexico Press, 1942.
This important book is being updated by a staff of Indian law experts and republished by the Michie Co. of Charlottesville, VA. Check for publication date. A •

Deloria, Vine, Jr. and Clifford Lytle. The Nations Within. New York: Pantheon Books, Inc., 1984.
Indian self-rule in historical perspective with recommendations for the future. A

Dockstader, Frederick J. Indian Art in America. London: Studio Prints, n.d.
Beautiful text and pictures. Jv, A

Eagle Wing Press. "Law & the American Indian." Naugatuck, CT, May 1982.
See other articles in the same series. A

Great Indian Chiefs. Bellerophon Books, 36 Anacapa Street, Santa Barbara, CA 93101.
Children's coloring book and stories. E

Grinde, Donald A. The Iroquois and the Founding of the American Nation, 1977.
A

Hirschfelder, Arlene. Happily May I Walk: American Indians and Alaska Natives Today. New York: Association on American Indian Affairs, 1987.
Award-winning book for classrooms K-12.

Jassem, Kate. Squanto, the Pilgrim Adventure. Mahwah, NJ: Troll Assoc., 1979.
See other titles in biographical series on "Indian figures" for children. E, Jv

Johansen, Bruce E. Forgotten Founders. Benjamin Franklin, the Iroquois, and the Rationale for the American Revolution. Ipswich, MA: Gambit, Inc. Publishers, 1982.
A

Jones, Hettie, ed. The Trees Stand Shining. Poetry of the North American Indians. New York: Pied Piper Press, 1971.
E, Jv

Josephy, Alvin, Jr. The Patriot Chiefs: A Chronicle of American Indian Resistance. New York: Penguin Books, rev. ed. 1977.
Jv

Kazimiroff, Theodore L. The Last Algonquin. New York: Walker & Co., 1982.
A poignant account of the last surviving member of a once powerful tribe, living close to nature in New York City, who died in 1924. Jv, A

Kightlinger, Lisa C. "Museum Education as Multi-Cultural Education: Learning about Native Americans." Paper presented at Northeastern Anthropological Association Meeting, March 18, 1987. University of Massachusetts, Amherst.
A

Kree-George, Elly. Please Don't Step on Me. Cherokee, NC: Cherokee Publications, 1981.
A Nature-Ecology book from series of stories for young readers. Get listing from Cherokee Publications, P.O. Box 124, Cherokee, NC 22719-0124. E

LaRoque, Emma. Defeathering the Indian. Agincourt, Ont: Book Society of Canada, 1975.
Jv, A

Lester, Joan A. We're Still Here. Art of Indian New England. Boston, MA: The Children's Museum, 1987.
The Children's Museum Collection. A

Look to the Mountain Top. San Jose, CA: H.M. Gousha Co., 1972.
A series of articles on Indian politics, religion, wealth, legends, medicine and other topics. A, sel Jv

Lowery, June. A Guide to American Indian Resource Material for Classroom Instruction, 1985. Indian Rights Association, 1505 Race Street, Philadelphia, PA 19102.
A

Lurie, Nancy Oestreich. North American Indian Lives. Seattle, WA: University of Washington Press, 1985.
Sketches from 1600s to today. Jv, A

McBride, Stewart. "Thanksgiving and the First Americans." The Christian Science Monitor, November 26, 1975.
Compiled from a series of interviews with Native Americans. Jv, A

McLuhan, T. C. Touch the Earth. New York: Simon & Schuster (Touchstone Book), 1971.
Jv, A

Minority Group Study Center. A Model Program in Multi-Ethnic Heritage Studies, 1978. Mankata State College, Mankato, MN 56001.
A

Momaday, N. Scott. The Way to Rainy Mountain. Albuquerque, NM: University of New Mexico Press, 1976.
Pulitzer Prize story of a Kiowa Indian and his people today. Jv, A

National Indian Law Library Catalogue: An Index to Indian Legal Materials and Resources. Native American Rights Fund, Boulder, Col 80302.
A

Niehardt, John G. Black Elk Speaks. New York: Washington Square Press, 1972.
A

Niethammer, Carolyn. Daughters of the Earth. The Lives and Legends of American Indian Women. New York: Collier/Macmillan, 1977.
Jv, A

Ortiz, Simon J. The People Shall Continue. San Francisco, CA: Children's Book Press, 1977.
E

Peters, Russell M. The Wampanoags of Mashpee. Published by the author, Mashpee, MA, 1987.
An Indian perspective on Mashpee history and its legal claims, with excellent graphics. Jv, A

Pevar, Stephen L. The Rights of Indians and Tribes. New York: Bantam Books, 1983.
Important translation into lay terms. A

Pratson, Frederick. Land of the Four Directions. Old Greenwich, CT: The Chatham Press, 1970.
Contemporary, picture book. E, Jv

Red Ribbons for Emma. New Seed Press, P.O. Box 3016, Stanford, CA 94305. Written by NMPE, Box 4726, Albuquerque, N.M. 87196, (505) 266-5009.
About the struggle to combat the energy exploitation on Navajo land. E, Jv

Sanctuary. "The Native Land." Vol. 25, #1. Published by the Massachusetts Audubon Society, October 1985.
Issue devoted to Native People and the land from past to present, available through Education Department, Lincoln, MA, 01773. Jv, A

TABS Poster Catalog: Aids for Ending Sexism in School. Chief Sarah Winnemucca, Paiute peacemaker: author, leader of her people, with text to accompany. TABS, 744 Carroll St., #1D, Brooklyn, NY 11215.
E, Jv, A

Tamarin, Alfred. We Have Not Vanished. Eastern Indians of the United States. Chicago, IL: Follett Publishing Co., 1974.
E, Jv

Tedlock, Dennis and Barbara, eds. Teachings from the American Earth: Indian Religion and Philosophy. New York: Liveright, 1975.
A

The Children's Museum of Boston. Rental Kit, Native American Perspectives.
Includes Children's Museum scrapbook, "Through Indian Eyes." E, Jv, A

The Christian Science Monitor. "Mending the Broken Spirit." Series of four articles, June 24-27, 1986.
A

Unlearning Indian Stereotypes. Council on Interracial Books for Children, New York, 1977, 1981.
A Teaching Unit for elementary teachers and children's librarians, includes film, cassette and teacher's guide.

Velie, Alan R. American Indian Literature: An Anthology. Norman, OK: University of Oklahoma Press, 1979.
Both traditional and contemporary. A

_____. Four American Indian Literary Masters. Norman, OK: University of Oklahoma Press, 1982. (Momaday, Welch, Silko and Vizenor)
A

Voight, Virginia Frances. Mohegan Chief. The Story of Harold Tantaquidgeon. Easton, MD: Garrand Publishing Co., 1983.
See other Indian biographies by author in American Folktale Series. E, Jv

Witt, Shirley Hill and Stan Steiner, eds. The Way: An Anthology of American Indian Literature. New York: Vintage Books, 1972.
A

See references for Newspapers and Periodicals which cover current events and issues in Native American life today.

C. Newspapers, Periodicals

Native American

1. Akwesasne Notes
Mohawk Nation
P.O. Box 196
Rooseveltown, NY 13683
Mohawk Journal for Native and Natural People, with emphasis on struggles of indigenous peoples around the world. Recommended.

2. Choctaw Community News
Route 7
Philadelphia, MS 39350
Produced by Choctaw tribe, with emphasis in the area of economic development for Native Peoples.

3. The Circle
Boston Indian Council
105 S. Huntington Ave.
Boston, MA 02130
Tribal, for greater Boston Indian community, largely Micmac.

4. Eagle Wing Press
P.O. Box 579MO
Naugatuck, CT 06770
Inter-tribal news, with an emphasis on Connecticut Indians, and cultural lifeways. Best periodical for New England students.

5. Indian Truth
Indian Rights Association
1505 Race Street
Philadelphia, PA 19102

6. Nation Notes
Penobscot Indian Nation
6 River Road
Old Town, ME 04446

7. National Congress of American Indians Bulletin
1430 K Street, N.W.
Washington, DC 20005

8. Native Self-Sufficiency
Seventh Generation Fund
P.O. Box 10
Forestville, CA 95436

9. The Nisnawbe News
Organization of the
Native American Indians
Editorial Office, Room 110
Northern Michigan University
Marquette, MI

10. The Oracle
National Museum of Man
Victoria Memorial Museum Building
Ottawa, Ontario, Canada

11. Secwepeme News
345 Yellowhead Highway
Kamloops, BC
Canada V2H 1H1
Tribal publication contains original works, personal profiles.

12. Tawow
Department of Indian Affairs and
Northern Development
400 Laurier Avenue West
Ottawa, Ontario
Canada KIA OH4

13. Turtle
Native American Center for the Living Arts
466 Third Street
Niagara Falls, NY 14301

Native Arts

1. American Indian Art
7333 E. Monterey Way
Scottsdale, AZ 85251

2. American Indian Basketry & Other Native Arts
Institute for the Study of
Traditional American Indian Arts
Box 66124
Portland, OR 97266

3. Indian Arts and Crafts Board
U.S. Department of the Interior
Washington, DC 20240
Source Directory and other listings of Native American arts, crafts, and businesses.

4. Native Arts Update
ATLATL
P.O. Box 618
Phoenix, AZ 85001
Native American arts service organization, with newsletter, publications, and programs.

5. The Indian Trader Magazine
P.O. Box 867
Gallup, NM 87301

General

1. Algonquian Conference Papers
William Cowan, Editor
Carleton University
Ottawa, Ontario, Canada
Multidisciplinary contributions from annual conference, with emphasis on Algonquian linguistics.

2. Anthropology and Education Journal
American Anthropology Association
Council on Anthropology & Education
1703 New Hampshire Avenue, N.W.
Washington, D.C. 20009
Includes helpful articles by and for teachers.

3. Artifacts
American Indian Archaeological Institute
P.O. Box 260
Washington, CT 06793
Non-tribal but with contributions by tribal people. Related to AIAI exhibits and programs, archeological research in Western Connecticut.

4. Bulletins of State Archeological Societies.
See organization listing for addresses.

5. Camp Crier
2525 W. Alameda Ave.
Denver, CO 80219
Non-tribal monthly newspaper, Native American news included.

6. Cobblestones
20 Grove St.
Peterboro, NH 03458-9976
Lively articles about peoples and their cultures, for children.

7. CONEA Newsletter
Mitchell Mulholland, Editor
UMass Archaeological Services
University of Massachusetts
Blaisdell House
Amherst, MA 01003
Information on annual conference on New England archeology, including status of research and projects in six New England states.

8. Discover
Time Inc.
Time & Life Building
1271 Avenue of Americas
New York, NY 10020

9. Ethnohistory
American Society for Ethnohistory
Anthropology Program
George Mason University
Fairfax, VA

10. Man in the Northeast
Institute of Northeast Anthropology
Department of Anthropology
University at Albany, SUNY
Albany, NY 12222
Regional journal of anthropology and archeology topics in Northeast U.S. and Eastern Canada. Conference papers.

200

11. National Geographic
National Geographic World
Washington, DC 20036
Durable monthly magazine contains articles on anthropology and culture. The World is for children age 8 and older.

12. The Mammoth Trumpet
Center for the Study of Early Man
Room 1B, 495 College Ave.
Orono, ME 04473
People and environments of the Ice Age.

D. Audio/Visual Sources

1. AAA Publications Department
1703 New Hampshire Avenue
Washington, DC 20009
List of anthropology films and bibliographies.

2. Akwesasne Notes
P.O. Box 196
Mohawk Nation
Rooseveltown, NY 13683-0196
"Voices from the Past Still With Us," a collection of North American speeches in Mohawk and English.

3. American Indian Archaeological Institute
P.O. Box 260
Washington, CT 06793
Presents film series for public. Has listing of filmstrips available for rental.

4. Archaeological Institute of America
160 West Broadway
New York, NY 10013
Write for "Films as an Aid to Archaeology Teaching."

5. Archive of Folk Culture
The Library of Congress
Washington, DC 20540
Invaluable source for research on music, dance, folklore, and other lifeways. Send for list of lp "Folk Recordings" for sale.

6. Aroostook Micmac Council
P.O. Box 930
Presque Isle, ME 04769
Film: "Earning Our Keep -- Life of the Micmac Basketmakers," 1984 documentary.

7. A/V Museum and Library
Tekawennake
P.O. Box 1506
184 Mohawk Street
Brantford, Ontario, Canada
Variety of media on Woodland Indian.

8. Bear Tribe Medicine Society
P.O. Box 9167
Spokane, WA 99209
Send for information on "Glooscap and His Magic -- Legends of the Wabanaki Indians," by Kay Hill, and other A/V materials.

9. Brigham Young University
Provo, Utah 84601
Bibliography of nonprint instructional materials on the American Indian, including films, filmstrips, music and multimedia kits.

10. Camera One Productions
8024 11th Avenue, N.E.
Seattle, WA 98115
Contact: (206) 524-5326
"More than Bows and Arrows," film about contributions of Indians to world culture.

11. Canada Indian Culture
R. B. Mansour Ltd.
2250 Midland Avenue
Scarborough, Ontario, Canada
Filmstrip/cassette kits, including arts and crafts, music and dance, symbols, and lifeways, with teacher's manual.

12. Canyon Records
4143 N. Sixteen Street
Phoenix, AZ 95016
Contact: (602) 266-4823
Indian music and dance, teaching kits for the classroom.

13. Children's Museum of Boston
Museum Wharf
Boston, MA 02210
Contact: (617) 426-6500
Videos for viewing at the Museum: "People of the First Light"; "Michigan Basket Makers"; "Indian Men of New England"; "Indian Women of New England"; "Give Away at Big Thunder."

14. Documentary Educational Resources
101 Morse Street
Watertown, MA 02172
Contact: Judith Nierenberg (617) 926-0491
Catalog of audio/visual offerings on anthropology, cultural lifeways, including Native Peoples.

15. Encyclopedia Britannica Education Corp.
425 N. Michigan Avenue
Chicago, IL 60611
Indian culture of Americas in "American Heritage Series."

16. Ethnic Folkways Library
Folkways Records and Service Corp.
117 West 46th Street
New York, NY
Request listing of Native American music.

17. GEM Publications Inc.
411 Mallalieu Drive
Hudson, WI 54016
Set of three sound filmstrips on Native American Values: "By Spirits Moved," "Earth Circles," and "Movable Feast," with teacher guides. Also available singly. Contemporary issues and historical perspectives. Jv, A

18. Indian Arts & Crafts Board
Modern Talking Pictures
2323 New Hyde Park Road
New Hyde Park, NY 11040
Free loan of films and pictures on arts and crafts.

19. Maine Historic Preservation Commission
55 Capitol Street, Station #65
Augusta, ME 04333
Series of six videotapes done by Nova Scotia Museum recreating Micmac Indian life around 1600 AD available upon request.

20. Marlin Motion Pictures, Ltd.
Port Credit, Ontario
Distributes "Geronimo Jones," about a young Apache boy in the modern world, 1970. 16 mm color, by Learning Corp. of America. Jv

21. Massachusetts Educational Technologies
Department of Education
75 Acton Street
Arlington, MA 02174
(617) 641-3710
Catalog of materials available for rental or video taping. "People of the First Light" series (grades 4 and up) includes seven programs, 30 mins. each: Indians of Southeast New England, Boston Indians, Urban and Rural Survival, Indians of Connecticut, Wampanoags of Gay Head, Narragansetts and Mashpee Wampanoags. "Odyssey" series (grades 9 and up) includes five video programs (60 mins. each) and magazine on archeology

BEST COPY AVAILABLE

discoveries, including "Seeking the First Americans" and "Other People's Garbage." "Walking with Grandfather," Native American stories for grades 2-5, 6 programs 15 mins. each, and "Storybound," 16 programs, 15 mins. each for grades 5-7.

22. Medicine Story
Another Place
Route 123
Greenville, NH 03048
Story Stone cassette tapes, "Tales of the Eastern Woodlands."

23. Museum of the American Indian
Film & Video Center
Broadway at 155th Street
New York, NY
Find about traveling festival of films about contemporary Native Americans; also bibliography on "Native Americans in Film and Video" (Elizabeth Weathersford, 1981).

24. National Audio Visual Center
General Services Administration
Order Section NA
Washington, DC 20409
Request Native American catalog.

25. National Film Board of Canada
c/o McIntyre Educational Media
30 Kelfield Street
Rexdale, Ontario, Canada M9W 5A2
Request catalog which includes large selection on Native People, mainly Canadian and Eskimo, including canoe and snowshoe making, and contemporary issues.

26. National Museum of Man
Victoria Memorial Museum Building
Ottawa, Ontario, Canada
Films, prints of artwork.

27. National Geographic Society
Washington, DC 20036
Excellent filmstrip series on Indians of North America. Request catalog of A/V on archaeology, early cultures.

28. Native American Videotape Archives
Institute for American Indian
Arts Museum
Cevillos Road
Santa Fe, NM 87501
Catalog prepared in cooperation with Bureau of Indian Affairs includes abstracts, index log sheets, and request forms.

29. North American Indian Films, Inc.
177 Nepean Street, Suite 201
Ottawa, Ontario, Canada K2P 0B4
North American Indians, 16mm color films; Arts and Crafts film series, including basketry, corn husk dolls, quillwork, stone carving, and other crafts, with teacher's resource guides.

30. Nova series for WGBH
c/o Coronet Films
Deerfield, IL
(800) 621-2131 for series 1985 to present

c/o Ambrose Video
New York, NY
(212) 696-4545 for series 1980-1985
Request listings of films, videos available. "Salmon on the Run" available through Ambrose Video.

31. Ojibway Cultural Foundation
West Bay
Ontario, Canada
Poster set stressing Native pride in lifeways, language and legends; pictures, calendars, records and tapes. Request listing of educational materials.

32. Princess Red Wing Storyteller
c/o Mary L. Benjamin
P.O. Box 154
South Casco, ME 04077-0154
(207) 627-4079
Princess Red Wing, recently deceased Narragansett storyteller, on cassette tape, "What Cheer Netop."

33. Racism/Sexism Resource
Center for Educators
1841 Broadway
New York, NY 10023
Free listing of all resources, including "Unlearning Indian Stereotypes" filmstrip and tape, with literature.

34. Shell Film Library
Indianapolis, IN
Excellent film, "The Early Americans," 1975, available. Check also with college or university loan/rental libraries.

35. Smithsonian Scholastic Book Service
Washington, DC
Resource Portfolio of American Images, "Indians, the First Americans, in Pictures" (1975).

36. Society for Visual Education
1345 Diversey Parkway
Chicago, IL 60614
Filmstrips on Squanto, a Mohawk family today, legends and others.

37. Spoken Arts Inc.
310 North Avenue
New Rochelle, NY 10801
Multi-media Kit on The Four Seasons (1983), 4 full-color filmstrips, 4 cassettes and teachers' guide on Lenape Indian Life.

38. Tom Snyder Productions
123 Mt. Auburn Avenue
Cambridge, MA 02139
(617) 876-4433
Computer software on Historical Archaeology, for middle school students, who work in four teams to solve field problems.

39. Trust for Native American
Cultures and Crafts
Box 199
Greenville, NH 03048
(603) 878-2944
Audiovisual documentation of the survival skills of the northern Indians and Inuit for schools, the public, and craftsmen; videotapes on "Beavertail Snowshoes," "Building an Algonquin Birchbark Canoe," and "Indian Hide Tanning" for sale or rental; also poster on traditional skills suitable for classrooms.

40. J. Weston Walch, Publisher
P.O. Box 658
Portland, ME 04104-0658
(800) 341-6094
"One Hundred Photos on American Indians," edited by Jane E. Hartman, 1976.

E. Native American Craft Stores, Supplies, Gift Shops

1. Abenaki Indian Shop
Intervale, NH 03845
Indian products of summer colony of Odanuk Abenakis.

2. Akwesasne Notes Crafts Program
Mohawk Nation
via Rooseveltown, NY 13683
Contact: (518) 358-9531
Send for catalog ($2) on craft supplies, products, gifts, bookstore.

3. Articasts
198 Bennington Road
Buffalo, NY 14226
Contact: Susan Heller (716) 839-3718
Epoxy casts of stone artifacts for display and teaching aids.

4. Bayrd's Indian Trading Post
52 Main Street
Wakefield, MA 01880
Contact: Len Bayrd (617) 245-3380
Beads, feathers, leather and other craft supplies, clothing and gifts.

5. Blue Bird Indian Crafts
12 West Third Street
Lowell, MA 01850
Quillwork, beadwork, ribbon shirts, moccasins; mail order and retail.

6. Century Leather, Inc.
123 Beach Street
Boston, MA
Contact: (617) 542-3730
Leather for clothing and accessories, tools, dyes.

7. Courtney's Custom Design Jewelry
RFD #2
Mashpee, MA 02649
Jewelry of hand-forged sterling silver and gold, with hand-cut stone, shell and wood.

8. Dovecrest Indian Trading Post
Summit Road
Exeter, RI 02822
Clothing, jewelry, beadwork, leatherwork, pottery by local craftsmen mainly. Retail only.

9. Eastern Sky Native Arts
P.O. Box 63
Mashpee, MA 02649
Contact: Linda Coombs,
Mashpee Wampanoag,
(617) 477-5698
Beadwork, finger weaving, Indian crafts.

10. Grey Owl Craft Supplies
113-15 Springfield Boulevard
P.O. Box 507
Queens Village, NY 11429
Catalog ($1, free to Native Americans) of offerings available.

11. Indian Country
110 Duck Hole Road
Madison, CT 06443
Contact: Dale Carson (Pennacook)

12. Indian Turquoise Ranch
19 Chauncy Circle
Westboro, MA 01581
Contact: Billy and Beth Love
Jewelry and crafts.

13. Kancamagus Snowshoe Center
Conway, NH 03818
Contact: Treffle Boldoc
Snowshoe sales and cultural display.

14. Kartarho's Indian Crafts
1074 Main Street, Apt. 33
Leicester, MA 01525

15. Many Nations Trading Post
32 Main Street
Concord, MA 01742
Contact: Doris Norman
Crafts, clothing, jewelry, books and art.

16. Native American Trading Post
186 S. Main Street
Cheshire, CT 06410
Contact: Eve Burke (Lakota)

17. Skystone & Silver
1561 Main Street
East Hartford, CT 06108
Contact: Dovie Mustone

18. Tandy Leather Company
3 Tandy Center
P.O. Box 2686
Fort Worth, TX 76101

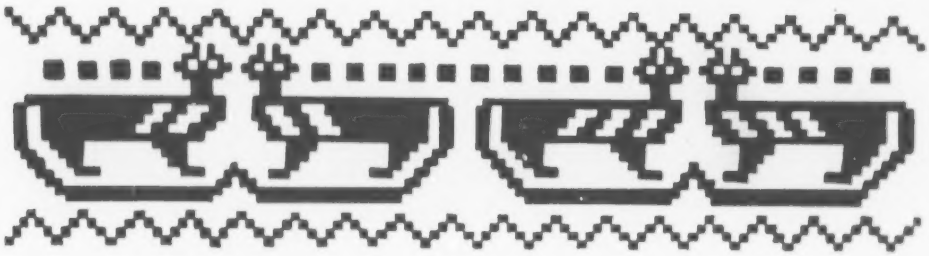
19. Touching Leaves Indian Crafts
927 Portland Avenue
Dewey, OK 74029
Catalog ($1) on Lenape (Delaware) educational materials and crafts.

20. Wandering Bull Trading Post
247 S. Main Street
Attleboro, MA 02703
Contact: Paul Whirling Thunder Bullock

21. Western Trading Post
32 Broadway
Box 9070
Denver, CO 80209
Beads, leather supplies.

22. Winona Trading Post
P.O. Box 324
Santa Fe, NM 87504
Beads, leather and other craft materials.

Check the list of museums and organizations for additional sources of gift shops with Native American products.



VIII. RESOURCES -- ORGANIZATIONS AND INDIVIDUALS

A. Organizations by State

Native American
General

B. Individuals by State

Native American
General

A. ORGANIZATIONS BY STATE

Native American Organizations

Organization	Services/Programs
All New England	
New England Indian Task Force c/o Governor James Sappier Penobscot Nation Indian Island, ME 04468 Contacts: J. Sappier, Co-chairperson Tel.: 207-827-7776 Maureen Osolnik, Co-chairperson Tel.: 617-565-1500 Bruce Oakes, Liaison Tel.: 617-232-0343	Federal/Native relations Reorganizing at present time
Connecticut	
STATE COMMISSION	
Connecticut Indian Affairs Council Room 249 State Office Building 165 Capitol Avenue Hartford, CT 06106 Tel.: 203-566-5191 Contact: Ed Sarabia, E.P. Indian Affairs Coordinator	Works with Connecticut tribes and A.I.D.
GOVERNMENTS (*denotes federally recognized)	
Golden Hill Paugusett Tribe P.O. Box 465 Colchester, CT 06415 Tel.: 203-378-8504 Contact: Chief	
Mashantucket Pequot Tribal Council* P.O. Box 160 Ledyard, CT 06339 Tel.: 203-536-2681 Contact: Tribal Chairman	Economic assistance, industrial site development; maple syrup and hydroponic greenhouse operation; Housing assistance; Federal recognition of Indian Tribes
Mohegan Tribe 1841 Norwich Turnpike Uncasville, CT 06832 Tel.: 203-524-0829 Contact: Chief	

Organization	Services/Programs
Paucatuck Pequot Tribe R.F.D. # 7 Ledyard, CT. 06339 Tel.: 203-536-3430 Contact: Tribal Chairman	
Schaghticoke Tribe P.O. Box 67 Kent, CT 06757 Tel.: 203-927-4458 Contact: Tribal Chairman	
INTERTRIBAL/GENERAL	
American Indians for Development P.O. Box 117 Meriden, CT 06450 Tel.: 203-238-4009 Contact: President	Economic and employment services, training programs Food and nutrition programs Education
Connecticut Alliance of Native Americans 220 County Street, Apt. 11 New Haven, CT 06511 Contact: Marion Jackson	Education of Native Americans in their own cultural identity, traditional values; Crafts, skills training
Indian Law Project Connecticut Legal Services 114 E. Main Street Meriden, CT 06450 Tel.: 203-235-2571 Contact: Marty Roberge	Legal assistance Works with tribal groups in Connecticut
White Cloud Indian Organization, Inc. Mohegan Park, Apt. 8A Norwich, CT 06360 Tel.: 203-887-3082	Inter-tribal Indian culture and social services; Indian museum and library
Maine	
STATE COMMISSION	
None (dissolved upon implementation of Maine Indian Land Claims Settlement Act) Contact: Maine Department of Indian Affairs The State House Augusta, ME 04333	

Organization	Services/Programs
GOVERNMENTS (*denotes federally recognized)	
Houlton Band of Maliseet Indians* P.O. Box 576 Houlton, ME 04730 Tel.: 207-532-7339 Contact: Chairman	
Passamaquoddy Tribe at Indian Township* Princeton, ME 04668 Tel.: 207-296-2804 Contact: Governor	
Passamaquoddy Tribe at Pleasant Point* Perry, ME 04667 Tel.: 207-853-2551 Contact: Governor	
Penobscot Nation* Community Building Indian Island Old Town, ME 04468 Tel.: 207-827-7776 Contact: Governor	
INTERTRIBAL/TRIBAL	
Aroostook Micmac Council 8 Church Street P.O. Box 930 Presque Isle, ME 04769 Tel.: 207-764-1972	Retail and wholesale craft shop; Issues hunting, fishing licenses, permits Serves tribal community Seeking federal recognition
Central Maine Indian Association 95 Main Street Orono, ME 04473 Tel.: 207-866-5587 Contact: Tom Vicaire	
Tribal Governors, Inc. 93 Main Street Orono, ME 04473 Tel.: 207-866-5526 Contact: Denise M. Mitchell	Meetings of combined Tribal Leaders Job Training Partnership Act programs; training projects; Tribal Employment Rights Office Movie: "Abenaki: The Native People of Maine"

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Organization	Services/Programs
Massachusetts	
STATE COMMISSION	
Massachusetts Commission on Indian Affairs J.W. McCormack Building Room 1004, 1 Ashburton Place Boston, MA 02128 Tel.: 617-727-6394 Contact: John Peters	Works with state tribal groups and support groups
GOVERNMENTS (*denotes federally recognized)	
Nipmuck Tribe Hassanamisco Band 2 Longfellow Road Northborough, MA 01533 Tel.: 508-393-8860 Contact: Walter Vickers	Seeking federal recognition
Nipmuck Tribe Chaubunagungamaug Band 7 Boyden Street Webster, MA 01570 Tel.: 508-943-4479 Contact: Wise Owl, Chief	Seeking federal recognition
Wampanoag Tribal Council of Gay Head* State Road Gay Head, MA 02535 Tel.: 508-645-9265 Contact: Gladys Widdiss	
Mashpee Wampanoag Tribal Council of Mashpee P.O. Box 1048 Mashpee, MA 02649 Tel.: 508-477-0208 Contact: Joan Tavares	Seeking federal recognition
INTER-TRIBAL/GENERAL	
Algonquian Indian Council P.O. Box 338 Brockton, MA 02401 Tel.: 508-584-2471 Contact: Chief Red Blanket Wixon	

Organization	Services/Programs
American Indian Program Harvard University Graduate School of Education Appian Way Cambridge, MA 02138 Contact: Dr. Betty Haskins	Study Programs and services for Native American graduate students
American Indian Student Association University of Massachusetts 255 Whitmore Administration Building Amherst, MA 01003 Tel.: 413-545-0222 Contact: Dierdre Almeida	Indian student services Student-community meetings November American Indian Awareness Month activities Intertribal
Assonet Wampanoag Council 463 Lakeville Avenue Lakeville, MA 02346 Contact: Chief Windsong, Alden Blake	
Boston Indian Council, Inc. 105 S. Huntington Avenue Boston, MA 02130 Tel.: 617-232-0343,44 Contacts: Jimmy Sam, Director Reva Crawford, Education Bruce Oakes, Resource	Service organization for Boston area Native Americans: education, unemployment, health, elderly issues Legal booklet Multi-service for self-reliance goals; Tecumseh House alcoholism project Headstart
Bristol County Indian Council 149 Clarendon St. N. Dartmouth, MA 02747 Tel.: 508-994-4745 Contact: Edith Andrews	
Caddo Indian Dancers 115 Manomet Ave. Hull, MA 02045 Tel.: 617-925-4120 Contacts: Hazel & Michael Edmonds	Dance demonstrations Program on Indian history, culture, customs Workshop on Indian arts Indian design fashion show
Children of the First Light Mashpee Recreation P.O. Box 1108 Mashpee, MA 02649 Tel.: 508-477-2777 Contact: Anita Little	Program of arts, crafts, environment, Wampanoag culture
Federated Eastern Indian Council Namequoit Rd. P.O. Box 39 S. Orleans, MA 02662 Tel.: 508-255-6195 Contact: Frank James	

Organization	Services/Programs
Greater Lowell Indian Council P.O. Box 1181 Lowell, MA 01853 Tel.: 508-957-4714 Contact: Ed Guillemette	Encampment part of Lowell-Dracut State Park; visit by appointment only
Indian Spiritual and Cultural Training Council Curve Hill Farm Route 6A 1782 Main Street W. Barnstable, MA 02668 Tel.: 508-362-3581 Contact: Anita Little	Nation House program for Indian youth
Intertribal Association of American Indians 7 Boyden Street Webster, MA 01570 Contact: Chief Wise Owl	
New England Coastal Schaghticoke Indian Association P.O. Box 551 Avon, MA 02322 Contact: Princess Necia Hopkins	Two powwows each year
Nipmuck Indian School 117 Garden City Dudley, MA 01560 Contact: Little Turtle	Native American Curriculum Development Video-cassette program Research assistance
The Order for the Preservation of Indian Culture 502 Broad St. Weymouth, MA 02188 Contact: One Bear Tremblay	
Wolf Mountain Press P.O. Box 65, WMFO Medford, MA 02153 Tel.: 617-381-3800, Sunday evenings	Documentary radio program focusing on native lands and people throughout the world; tribal news
Wollomonuppoag Indian Council 1152 Oak Hill Avenue Plainville, MA 02762 Tel.: 508-957-4714 Contact: Fred Big Thunder Reynolds, Chief	
Worcester Inter-tribal Indian Center Quinsigamond Community Center 16 Greenwood Street Worcester, MA 01609 Tel.: 617-754-3300 Contact: Whirling Star	Meetings, training open to all

Organization	Services/Programs
Worcester Indian Cultural Art Lodge 196 Highland Avenue Worcester, MA 01609 Contact: Princess Winona	Promotes traditions among Native Americans, inter-tribal

New Hampshire

STATE COMMISSION - None.

GOVERNMENT - None.

INTER-TRIBAL/GENERAL

Abenaki Self-Help Association	See Vermont: provides limited assistance to N.H. Abenaki community
Another Place Route 23 Greenville, NH 03048 Contact: Emmy Rainwalker	Mettanokit spiritual community weekend retreats; Seminars, conferences; New England Healing Arts Fair, New Hampshire Storytelling Festival
Native American Program Dartmouth College Hanover, NH 03755 Tel: 603-646-2110 Contact: Bruce Duthu	Liaison group representing Native Americans at Dartmouth Services for students Sponsors conferences, programs

Rhode Island

STATE COMMISSION

Rhode Island Commission for Indian Affairs 150 Washington St. Providence, RI 02903 Tel.: 401-277-3699	Operations suspended at present

GOVERNMENT (* denotes federally recognized)

Narragansett Indian Tribe* P.O. Box 1479 Charleston, RI 02813 Kenyon, RI 02836 Tel.: 401-364-6411 Contact: Nancy Padron or Ella Sekatu	Educational references, sources, speakers; Narragansett history, culture

Organization	Services/Programs
INTER-TRIBAL/GENERAL	
Algonquian Indian School 25 Lilian Avenue Providence, RI 02905 Tel.: 401-941-6612 Contact: Spotted Eagle	Language programs, culture Community outreach Powwow
Narragansett Indian Archaeological-Anthropological Committee P.O. Box 105 Wood River Junction, RI 02894 Tel.: 401-364-1080 Contact: John B. Brown II	School programs, resources
Rhode Island Indian Council 444 Friendship Center Providence, RI 02907 Tel.: 401-331-4440 Contact: President	
Vermont	
STATE COMMISSION - None.	
GOVERNMENT (*denotes federally recognized)	
St. Francis-Soroki Band of Abenaki Indians P.O. Box 276 Swanton, VT 05488 Tel.: 802-868-2559 Contact: Homer St. Francis, Chief	Seeking Federal recognition
INTER-TRIBAL/GENERAL	
Abenaki Self-Help Association, Inc. P.O. Box 276 Swanton, VT 05488 Tel.: 802-868-2559	Service organization for Vermont Abenaki
Sunray Meditation Society R.D. 1, Box 87 Huntington, VT 05462 Tel.: 802-434-3685 Contact: Dhyani Ywahoo Louise Sunfeather	Classes, festivals, crafts

State Archeologists and Historic Preservation Officers

State Archeologists are concerned with the inventory and protection of archeological resources. Their duties differ from state to state. State Historic Preservation Officers are responsible for the maintenance and inventory of sites, buildings and historic districts; the nomination of these resources to the National Register of Historic Places and the review of projects which need state and federal approval and permits for their impact on significant sites, buildings and historic districts. In Connecticut and Maine the State Archeologist is separate from the Historic Preservation Office, whereas in Massachusetts, New Hampshire, Rhode Island and Vermont both offices are part of the same division. Those state offices which operate a museum and/or education program are also listed in the Museum section.

Connecticut Historical Commission
59 South Prospect Street
Hartford, CT 06106
Tel.: 203-566-3005
Contacts: State Historic Preservation Office
David A. Poirier, Staff Archeologist

Office of State Archeologist
Connecticut State Museum of Natural History
U-23
University of Connecticut
Storrs, CT 06268
Tel.: 203-486-5248, 4460
Contact: Nicholas F. Bellantoni, State Archeologist

Maine Historic Preservation Commission
55 Capitol Street, Station #65
Augusta, ME 04333
Tel.: 207-289-2132
Contact: Dr. Arthur Spiess, Staff Archeologist

Office of the State Archeologist
Maine State Museum
State House, Station #83
Augusta, ME 04333
Tel.: 207-289-2301
Contact: Bruce Bourke, State Archeologist

Massachusetts Historical Commission
80 Boylston Street
Boston, MA 02108
Tel.: 617-727-8470
Contact: Brona Simon, State Archeologist

New Hampshire Division of Historical Resources
P.O. Box 2043
Concord, NH 03302-2043
Tel.: 603-271-3483
Contacts:
Dr. Stuart Wallace,
State Historic Preservation Officer
Dr. Gary Hume, State Archeologist
Dr. Richard A. Boisvert, Research Archeologist
Wesley R. Stinson, Archeologist

Rhode Island Historic Preservation Commission
150 Benefit Street
Providence, RI 02903
Tel.: 401-277-2678
Contact: Paul Robinson, State Archeologist

Vermont Division for Historic Preservation
Agency of Development and Community Affairs
The Pavilion Building
Montpelier, VT 05602
Tel.: 802-828-3226
Contacts:
Giovanna Peebles, State Archeologist
Eric Gilbertsen, State Historic Preservation Officer
Dave Skinis, Survey Archeologist

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Museum/Organization	Programs/Offerings
Connecticut	
American Indian Archaeological Institute P.O. Box 260 Curtis Road, Route 199 Washington, CT 06793 Tel.: 203-868-0518 Contact: Education Department	Exhibits: New England Indians from Paleo to Contact Periods School programs Slide/lectures, field trips Craft workshops, demonstrations Assemblies, film series Library Gift store - catalogue available
Archaeological Associates of Greenwich 33 Byram Drive Greenwich, CT 06830 Tel: 203-661-4654 Contact: Nancy Bernard	Collections School Programs on Connecticut prehistory
Archaeological Club of Norwalk Community College 333 Wilson Avenue, Route 136 Norwalk, CT 06854 Tel.: 203-853-2040 ext. 216 Contact: Ernest Wiegand	Collections Education programs on Connecticut prehistory
Archaeological Services P.O. Box 386 Bethlehem, CT 06751 Tel.: 203-266-7741 Contact: Roger W. Moeller	Notices of meetings, journals of archeological organizations in New England and Middle Atlantic states Mailing lists of archeologists and organizations for rent
Archaeological Society of Connecticut c/o Archaeological Services (see above)	Affiliated organizations throughout the state
Raymond E. Baldwin Museum of Connecticut History Connecticut State Library 231 Capitol Avenue Hartford, CT 06106 Tel.: 203-566-3056 Contact: David White	Exhibits: history
Central Connecticut State College 1615 Stanley Street New Britain, CT 06050 Anthropology Department Tel: 203-827-7461 Contact: Kenneth L. Feder	Speakers, background information
Center for Instructional Media Tel.: 203-827-7263	Video-tape of archeology

Museum/Organization	Programs/Offering
Connecticut State Museum of Natural History U-23 University of Connecticut Storrs, CT 06268 Tel: 203-486-5248, 4460 Contact: Nicholas F. Bellantoni	Exhibits: Connecticut Woodland Indians, anthropological/archeological collections School group visits Speakers, information Library
The Indian and Colonial Research Center P.O. Box 525 Main Street Route 27 Mystic, CT 06372 Tel.: 203-563-9771 Contact: Kathleen Greenhalgh	Eva Butler notebooks on Native Americans Pamphlets, books, maps "Our Woodland Indians" multi-media program for elementary grades Adult programs
Mattatuck Museum 119 West Main Street Waterbury, CT 06702 Tel.: 203-753-0381 Contact: Ann Smith	Exhibits: 17th century Native Americans Outreach programs: "Indians of Connecticut" Loan kit: "Indians of Northeastern Woodlands"
Peabody Museum of Natural History at Yale University Box 6666 170 Whitney Avenue New Haven, CT 06511 Tel.: 203-436-1710 Contact: Janet Sweeting	Exhibits: Connecticut Native Americans and archeology, Plains Indians Catalogues of above exhibits Group programs on Connecticut Native Americans
Public Archaeology Survey Team Department of Anthropology, U-176 University of Connecticut Storrs, CT 06268 Tel.: 203-486-4264 Contact: Kevin McBride	Research findings: Block Island, southeastern Connecticut, Connecticut Valley Assisting Mashantucket Pequot with research on tribe, 1600-present
Tantaquidgeon Indian Museum 1819 Norwich-New London Turnpike Uncasville, CT 06382 Tel.: 203-848-9145 Contact: Gladys Tantaquidgeon Folk museum open May-Oct.	Displays of artifacts, crafts of Eastern Woodland culture; artifacts, crafts of Plains, Southwestern and Southeastern tribes. No school tours; individuals and families during regular hours
Thames Science Center Gallows Lane New London, CT 06320 Tel.: 203-442-0391	Exhibit: Thames Valley from Ice Age to Present School group visits
Yale University Graduate School 1504 A Yale Station New Haven, CT 06520 Tel.: 203-436-8366 Contact: Deborah G. Thomas	Minority graduate program includes American Indians

Museum/Organization	Programs/Offerings
Maine	
The Robert Abbe Museum Sieur de Monts Spring P.O. Box 286 Bar Harbor, ME 04609 Tel.: 207-288-3519 Contact: Diane Kopec	Exhibits of artifacts from Mt. Desert Island area Group programs Library and study room Traveling exhibit and slide/discussion program for K-12; college curriculum unit on archeology and prehistory Artifact kit and slide program
American Friends Service Committee Maine Indian Program Box 286 Orono, ME 04473 Tel.: 207-865-6549 Contact: Mary Griffith	Publications: *The Wabanaki, An Annotated Bibliography*; *The Wabanaki* (resource book with curriculum materials for grades 4-8) Curriculum resources, consulting
Center for the Study of Early Man University of Maine 495 College Avenue Orono, ME 04469 Tel.: 207-581-2197	Traveling exhibit: Munsungun Lake Archaeological Research Project; Video-tape available Publications: *Mammoth Trumpet* (quarterly), *Peopling of the Americas Publications* (series)
Hudson Museum South Stevens Hall Orono, ME 04469 Tel.: 207-581-1901 Contact: Dr. Richard Emerick	Displays on archeology, ethnography School group visits Storyhours
Maine State Museum State House, Station #83 Augusta, ME 04333 Tel.: 207-289-2301 Contact: Education Department	Exhibit: "12,000 Years in Maine" (ready 1990) Artifacts Education outreach programs Research library
Northwoods Arts Center R.F.D. #3 Box 87A Dover-Foxcroft, ME 04426 Tel.: 207-564-3032 Contacts: Alexandra and Garrett Conover	Courses, activities, research to preserve native skills and crafts
Penobscot Nation Museum Center Street Indian Island Old Town, ME 04468 Tel.: 207-827-6545 Contact:Priscilla Attean and Rose Scribner	Exhibits of stone tools, woodcarvings, basketry, costume and design Group programs
University of Maine at Orono Indian Programs and Minority Services Orono, ME 04469 Tel.: 207-581-1417	Services for undergraduate and graduate American Indian students Indian studies programs

Museum/Organization	Programs/Offerings
Massachusetts	
Aptucxet Trading Post Museum P.O. Box 234 Bourne, MA 02532 Tel.: 508-759-5379	Open mid-April to mid-Oct. Accent on Pilgrims Contact and prehistoric relics
The Arnold Arboretum The Arborway Jamaica Plain, MA 02130 Tel.: 617-524-1717 Contact: Diane Syverson	Research and education programs on ethnobotany of Native People Specially scheduled tours
Berkshire County Historical Society 780 Holmes Road Pittsfield, MA 01201 Tel.: 413-422-1793 Contact: Susan Edwards	Slide/tape show on history of Berkshire Indians: "A History of Our landscape and Its Early People"
Berkshire Museum 39 South Street Pittsfield, MA 01201 Tel.: 413-443-7171 Contact: Maureen J. Hickey	Woodland Indian Game Program for grades 3 & 4 on Woodland Indian daily life, games and stories
Blue Hills Interpretive Centers Trailside Museum 1904 Canton Avenue Milton, MA 02186 Tel.: 617-333-0690 Contact: Ralph H. Lutts	Diorama of Wampanoag campsite South Shore artifact display Indian Summer Days (Fall special event with crafts, foods, games) Family weekend on Native Americans School Program: hour-long Native American program on lifestyles of local Indians; native wildlife, tracks and skins related to Native American foods and clothing
Boston Zoological Society Franklin Park Dorchester, MA 02121 Tel.: 617-442-2002 Contact: Mrs. Jeptha Wade	Curriculum materials on "Animals of Indian Life and Legends"
Cape Cod Museum of Natural History Route 6A Brewster, MA 02631 Tel.: 508-896-3867 Contact: Education Department	Exhibits from Cape Cod sites; shell-heap cross-section; pottery sherds School program

Museum/Organization	Programs/Offerings
Center for Archaeology Boston University Boston, MA 02215 Tel.: 617-353-3415, 6 Contact: Jim Wiseman Office of Public Archaeology Contact: Ricardo Elia	Membership program for citizens Courses, field work Educational services Contract work
Children's Museum of Boston Museum Wharf 300 Congress Street Boston, MA 02210 Tel.: 617-426-6500 Contact: Joan Lester Linda Coombs	Native American Exhibit: "We're Still Here: Indians in Southern New England Long Ago and Today" Study Storage: The entire Northeast Native American collection of traditional and contemporary objects. Open by appointment to individuals and classes Resource Center: "Many Nations" (study with resources including books, A/V, newspapers and magazines from across Indian America) Circulating Kits: "Indians Who Met the Pilgrims" Curriculum Unit; Ring and Pin Game and Moccasin Game Minikits; Hopi, Navaho, Northwest Coast Kits Classes, workshops and seminars for teachers, educators, school groups (Stereo-types, Games, Thanksgiving, Native Foods, Long Ago and Today)
Children's Museum Inc. 276 Gulf Road South Dartmouth, MA 02748 Tel.: 508-993-3361 Contact: Bob Bailey	Local history and prehistory collections Native American lore for children Workshops for educators
Concord Museum 200 Lexington Road Concord, MA 01742 Tel.: 508-369-9763 Contact: Stephanie Upton	Dioramas of Musketaquid and early contact Concord Exhibits of stone artifacts School Programs: Native American Lifeways (Stone Tools, Foodways, Dance and Legend) Outreach programs Slides for rent: "From Musketaquid to Concord" Exhibit Catalogue: *From Musketaquid to Concord*
Connecticut Valley Historical Museum 194 State Street Springfield, MA 01103 Tel.: 413-732-3080 Contact: Education Director	Research on Connecticut Valley ethnohistory
Friends of the Blue Hills 1894 Canton Avenue Milton, MA 02186 Tel.: 617-326-0079 Contact: David Hodgdon	Environmental Outdoor education programs Special events Maps, publications

Museum/Organization	Programs/Offerings
Fruitlands Museums, Inc. North American Indian Museum 102 Prospect Hill Road Harvard, MA 01451 Tel.: 508-456-3924 Contact: Richard S. Reed	Open May 15-Oct. 15 Dioramas: local Indian encampment and captivity of Mary Rowlandson Displays of North American Indian relics, artifacts School group programs by reservation
Hassanamisco Longhouse Museum Hassanamisco Reservation Grafton, MA 01519 Tel.: 508-393-8860 Contact: Walter Vickers	Nipmuck exhibits Library
Historic Deerfield The Street Deerfield, MA 01342 Tel.: 413-774-5581	Research materials on historical archeology
Historical, Natural History and Library Society of Natick 58 Eliot Street Natick, MA 01760 Tel.: 508-235-6015 Contact: Anne K. Schaller	Local stone tools, baskets, John Eliot Bible, Natick Christian Indian relics School groups by appointment
Hitchcock Center for the Environment 525 South Pleasant Street Amherst, MA 06332 Tel.: 413-256-6006 Contact: Margaret McDaniel	Curriculum materials on Native Americans; emphasis on environment Children's Museum Match Kits
Indian House Memorial, Inc. Main Street, P.O. Box 57 Deerfield, MA 01342 Tel.: 413-772-0845	Open May-Oct. Collections, guided tours
Lloyd Center for Environmental Studies 430 Potomska Road S. Dartmouth, MA 02748 Tel.: 508-990-0505	Mini-courses on Native Americans Ethnobotany study Curriculum studies
Marion Natural History Society c/o Elizabeth Taber Library Marion, MA 02738 Tel.: 508-748-2098	Native American collections, exhibits
Massachusetts Archaeological Society c/o Robbins Museum of Archaeology 42 Union Street Attleboro, MA 02703 Tel.: 508-222-5470	Museum research: Datum Point Education and A/V materials Bulletin Semi-annual meetings Chapters throughout state

Museum/Organization	Programs/Offerings
Massachusetts Audubon Society Hatheway Environmental Resource Center South Great Road Lincoln, MA 01773 Tel: 617-259-9500	Curriculum and research: Native Americans School programs through Drumlin Farm Lending Library
Museum of Comparative Zoology Harvard University 26 Oxford Street Cambridge, MA 02138 Tel.: 617-495-2341 Contact: Arlene Nichols	Program: "Culture and Environment: The Native Americans of New England" Programs with Peabody Museum Indian exhibits, collections
Museum of Our National Heritage 33 Marrett Road Lexington, MA 02173 Tel.: 617-861-6560	Exhibit Catalogue: *Unearthing New England's Past* (historic ceramics)
National Park Service Division of Cultural Resources North Atlantic Regional Office 15 State Street Boston, MA 02109 Tel.: 617-223-3778	Archeological investigations of NPS areas Opportunities for research on NPS collections and data Publication series
Needham Historical Society 55 Glendoon Road Needham, MA 02092 Tel.: 617-444-3181	Nehoiden Room with Native American exhibits Diorama of Woodland Encampment School programs Closed in winter
Northampton Historical Society 46 Bridge Street Northampton, MA 01060 Tel.: 413-584-6011 Contact: Ruth Wilbur	Contact period exhibit Educational programs on Connecticut Valley Indians Workshops for teachers, school groups by appointment
The Park School 171 Goddard Avenue Brookline, MA 02146 Tel.: 617-277-2456 Contact: David Lawton	Native American Program for Grade 3
Robert S. Peabody Foundation for Archaeology Box 71 Andover, MA 01810 Tel.: 508-475-0248 Contact: Betty Steinert	Exhibits: New England sites, Boston Fish Weir, North American Indian artifacts Dioramas of Woodland period Ceramics Library

Museum/Organization	Programs/Offerings
Peabody Museum of Archaeology and Ethnology Harvard University 11 Divinity Street Cambridge, MA 02138 Tel.: 617-495-9968 Contact: Dr. Ian Brown	Artifact collections by appointment School programs through Museum of Comparative Zoology (see above)
Peabody Museum of Salem East India Square Salem, MA 01970 Tel.: 508-745-1876 Contacts: Eleanor Bailey	Exhibits on American Indians Programs on American Indians for K-12, college and adults Special events Library
Plimoth Plantation Wampanoag Indian Program Box 1620 Plymouth, MA 02360 Tel.: 508-746-1622 Contact: Douglas Moore	Living history museum with focus on Wampanoag culture Workshops, speakers, demonstrations, group programs Outreach programs to schools
Robbins Museum of Archaeology 42 Union Street Attleboro, MA 02703 Tel.: 508-222-5470 Contact: Tom Lux	Exhibits: New England pre-history, artifacts Dioramas Education programs Headquarters of Massachusetts Archaeological Society
South Shore Natural Science Jacobs Lane Norwell, MA 02061 Tel.: 617-659-2559 Contact: John Bleiler	Archeology classes Indian Day special event Crafts and lore for children North River archeology project with field school
Springfield Museum of Science 236 State Street Springfield, MA 01103 Tel.: 413-733-1194 Contact: John Pretola	Exhibits on New England Indians, soapstone, local encampment Artifact collection Education programs at museum, schools
The Thoreau Lyceum The Thoreau Society 156 Belknap Street Concord, MA 01742 Tel.: 508-369-5912 Contact: Anne McGrath	Learning center with artifact and Thoreau collection display School programs on Thoreau, his interest in Indians, environment Books on Thoreau, Indians
Timelines, Inc. 51 Hollis Street Groton, MA 01450 Tel.: 508-448-2585 Contact: Mike Roberts	Research: history, pre-history, archeology Interpretive and preservation planning Technical reports and editing

Museum/Organization	Programs/Offerings
University of Massachusetts Anthropology Department Harbor Campus Boston, MA 02125 Tel.: 617-929-8150 Contact:Barbara Luedtke and Steve Mrozowski	Resources on Boston Harbor, Massachusetts archeology Services for students and community Prehistoric archeology Historic archeology
University of Massachusetts Archaeological Services Blaisdell House Amherst, MA 01003 Tel.: 413-545-1552 Contact: Mitch Mulholland	Resources on New England archeology Conferences Publications Contract work
New Hampshire	
Franklin Pierce College Anthropology Department Rindge, NH 03461 Tel: 603-899-5111 Contact: Dr. Howard Hecker	New Hampshire artifact collections Research, studies, laboratory field schools
Harris Center for Conservation Education Kings Highway Hancock, NH 03449 Tel.: 603-525-4073 Contact: H. Meade Cadot	Weekend programs Teaching naturalists in schools Children's summer camp Forestry demonstration, land management Occasional programs on American Indians
Hood Museum Dartmouth College Hanover, NH 03755 Tel.: 603-646-2808 Contact: Greg Schwarz	Exhibits Programs
Native American Council Dartmouth College Hanover, NH 03755 Tel.: 603-646-2110	Academic program concentrating on cultures and history of North and South American Indians
New Hampshire Archaeological Society P.O. Box 364 Rye Beach, NH 03871 Tel: 603-964-5750 Contact: Louise Tellman	Research Meetings Publishes bulletin
New Hampshire Historical Society 30 Park Street Concord, NH 03301 Tel.: 603-225-3381 Contacts: Steve Cox and Barbara Austen	Small collection of Native American artifacts Museum of New Hampshire history Library

Museum/Organization	Programs/Offerings
Phillips Exeter Academy Anthropology Department Exeter, NH 03833 Tel.: 603-772-4311, ext. 214 Contact: Donald Foster	New Hampshire artifact collections Rotating exhibits
Plymouth State College Plymouth, NH 03264 Tel.: 603-253-6386 Contact: Dr. Duncan C. Wilkie, Anthropology Dept. William Taylor, Institute of NH Studies	New Hampshire prehistory, history Archeology Field Schools Curriculum on NH prehistory for schools (INHS)
Regional Center for Educational Training 11 Eldridge Street P.O. Box 759 Lebanon, NH 03766 Tel.: 603-448-6508	Distributes kits on northern New England Indians and Algonquin Indians
Strawberry Banke Portsmouth, NH 03805 Tel.: 603-433-1100 Contact: Martha Pinello	Historic archeology, field work Information on Native Americans in the Historic Period in New Hampshire
University of New Hampshire Department of Social Science Parsons Hall Durham, NH 03824 Tel.: 603-862-2769 Contact: Charles Bolian	New Hampshire artifact collections Research, studies on New Hampshire prehistory, anthropology
Rhode Island	
Haffenreffer Museum of Anthropology Brown University Mt. Hope Grant Bristol, RI 02809 Tel.: 401-253-8388 Contact: Lyn Udvardy and Patsy Sanford	Exhibits on archeology, ethnography, New England Indians Model village: Woodland Indian site Historic Site: 17th Century Wampanoag summer campground; site of King Philip's death Museum education for schools Traveling van program on New England and Plains Indians New listing of Rhode Island museums
The Park Museum Roger Williams Park Providence, RI 02905 Tel.: 401-941-9451	Folklore exhibits Archeological artifacts Educational, cultural programs Publications

Museum/Organization	Programs/Offerings
Paumpaqussit Trading Post Route 2 Charlestown, RI 02813 Tel.: 401-369-8859 Contacts: Tall Oak and Cometah	Exhibits Programs on ceremonial life, customs, history of New England Indian tribes School programs
The Public Archaeology Lab, Inc. 387 Lonsdale Avenue Pawtucket, RI 02860 Tel.: 401-728-8780 Contact: Alan Leveillee	Professional archeologists for contract archeology Cultural resource management Educational curriculum, programs
Rhode Island College Department of Anthropology and Geography Public Archaeology Program Providence, RI 02908 Tel.: 401-456-9717 Contact: Dr. E. Pierre Morenon	Traveling exhibit Video-tapes on site work, archeology
Rhode Island Historical Society 110 Benevolent Street Providence, RI 02906 Tel.: 401-331-8575 Contact:Linda Eppich and Al Kliberg	Exhibits: archeological collections Teachers' guide to Rhode Island museums
Tomaquag Indian Memorial Summit Road Exeter, RI 02882 Tel.: 401-539-7213 Contact: Dawn Dove-MacKenzie	Exhibits: traditional arts and crafts Classes, demonstrations, festivals School programs arranged
Vermont	
Discovery Museum 51 Park Street Essex Junction, VT 05452 Tel.: 802-878-8687	Education programs on Vermont Native Americans Distributes Project Outreach kit on archeology
Robert Hull Fleming Museum University of Vermont Burlington, VT 05405 Tel.: 802-656-0750 Contact: Museum Educator	Special exhibits on Native Americans Museum programs: activities, art projects, tours Outreach education loan kits on Plains Indians, Northwest Coast and Southwest Indians Slide presentation and display panels on archeological artifacts: "The Original Vermonters"
Keewaydin Environmental Education Center Lake Dunmore Salisbury, VT 05769 Tel.: 802-352-4247 Contact: John Klinck	Outdoor programs, including Native American theme April-October

Museum/Organization	Programs/Offerings
University of Vermont Department of Anthropology Williams Hall Burlington, VT 05404 Contact: Dr. William Haviland Dr. Marjory Power	Academic studies on Vermont prehistory Resources on "The Original Vermonters"
Vermont Archaeological Society P.O. Box 663 Burlington, VT 05402 Tel.: 802-655-2000 Ext. 2401 Contact: Joseph T. Popecki	Spring and fall meetings Special seminars Field and lab work Quarterly newsletter Occasional publications
Vermont Historical Society Pavilion Building 109 State Street Montpelier, VT 05602 Tel.: 802-828-2291 Contact: Philip F. Elwert	Exhibit: Native American (Abenaki) Outreach loan kit for schools: Indian life, tools
Vermont Institute of Natural Science Woodstock, VT 05091 Tel.: 802-457-2779 Contact: Michael Caduto	Nature programs with Indian theme

B. INDIVIDUALS BY STATE

Native American Individuals

Connecticut

Mikki Aganstata
Eastern Cherokee
70 Wilbur Street
Hartford, CT 06106
Native food vendor
Women's status, Indian education, Indian law

Dale Carson
Pennacook
Duck Hole Road
Madison, CT 06433
Columnist, author: colonial and Indian cooking; native foods

Chief Big Eagle
Paugussett
427 Shelton Road
Trumbull, CT 06611
Loom beadwork

Karen Coody Cooper
Cherokee
2192 Litchfield Road
Watertown, CT 06795
Native American studies, poetry, fingerweaving

Tom Flanders
Cherokee
111 Warren Street
Meriden, CT 06450
Spiritual, cultural programs

Jeff Kalin
Cherokee descent
30 East Avenue
Norwalk, CT 06851
Flintknapping, pottery; consultant, workshops for AIAI

Trudie Lamb-Richmond
Schaghticoke
Schaghticoke Reservation
Kent, CT 06757
Contact for Native American groups; Native American Studies, Connecticut Indian history, culture; craftsperson

Leonard Mero
Mohawk
850 Winchester Avenue
New Haven, CT 06511
Basketry

David Richmond
Mohawk
Schaghticoke Reservation
P.O. Box 553
Kent, CT 06757
Lecturer; resource for beadwork, deerskin, longhouse building, song, dance

Jim Roaix
Micmac-Abenaki
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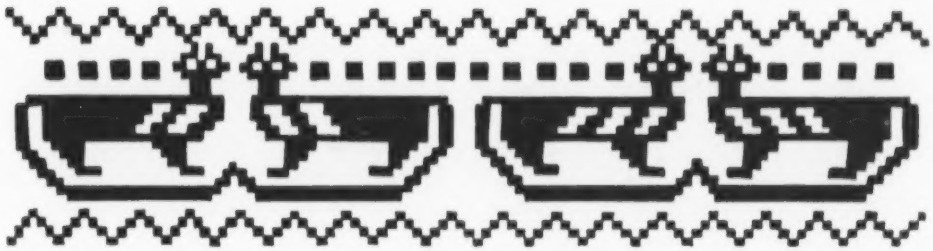

IX. INDEX

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Index

Abenaki (Abnaki), 109, 161; Eastern, 79-80, 111; Western, 79, 111-112; language, 95, 107; calendar, 104-105. *See also* Wabanaki

Adze, 35, 38, 41, 59

Algonquian: language, 1, 22, 55, 82, 95, 107, 142; longhouse, 70; family organization, 79-80; pipes, 91; translations, 97-99, 100

Anthropology, 79, 159; museums, 164-165

Archeology (archeologist): role in New England, 1-2; time line, 3; skills, 29-30, 39, 79; evidence, 63, 139; and burials, 87, 94; museums, 166

Archaic, 87; periods in time line, 4-6; Late period, 34, 36-39, 64

Archery, 148, 152

Artifact, 29, 30-31, 39-40, 165

Arts: and sciences, 21; and crafts, 90, 94, 131-132; today, 173

Ash tree, 112; mountain, 53; white, for splints, 136, 141, 172

Atlatl, 4

Axe, 35, 38, 41, 59

Band(s), 5, 52, 62; Native organization, 79, 82-83; Quaker, 19. *See also* Nipmuck

Basketry, 37, 83; basswood, 53; sedge, 54; techniques, 136; crafts, 136-137; sweetgrass, 137; birchbark, 137-138

Bear, 10, 36; hunting, 43, 48, 52; as clothing, 75-76, 135; as symbol, 79, 90, 94; in calendar, 104; in story, 101-103, 114, 118

Beaver: in fur trade, 16, 18, 23, 27, 80, 143; trapping, hunting, 43-44, 48; Native use, 14, 43, 75-76, 135; habitat, 47; Algonquian word for, 98

Bias, 1, 2, 33, 79, 80, 87, 108, 164-165

Birch tree: black, 53, 55; canoe (white), 77-78; yellow, 67; bark use, 64, 77, 96-98, 137-138, 141; in story, 118

Bone: carbon dating, 2; tool use, 5, 10, 12-13, 31, 34, 50-51, 68, 75-76, 135, 144; remains, 1, 14, 39, 64; toolmaking, 41; game use, 154-155

Bowdrill, 67, 144

Bradford, William, 57, 169

Bull Brook, 7

Burial(s): practices, 5, 24, 87, 94, 134; remains in museums, 164; laws related to remains, 174

Canoe, 10, 38, 51, 77-78, 113, 141

Calendar, 6, 94, 95, 136; seasonal, 55, 90; corn, 59, 63, 86; yearly, 104-107

Carving: soapstone, 41, 83; mask, 91-92; wood, 141

Cattail, 53, 55, 69-70, 136

Cautantowwit (Kautanitowit), 56, 62, 87-89

Ceramic, 64, 139. *See also* Pottery.

Ceremonies, 25, 27, 50; seasonal, 51, 55, 91, 94; religious, 57, 87-88, 90, 92, 108, 148; corn, 59, 63; clothing for, 76; tribal, 80, 94; naming, 86; arts as symbols, 131, 134, 142

Champlain: Samuel de, 14, 16, 61, 77, 91; Lake, 111

Charcoal: carbon dating, 2; remains, 1, 2, 19, 32; color, 90

Cheepi. *See* Hobbamock

Chiefdom, 79-80, 82

Chippewa. *See* Ojibway

Circle, 90, 92-94, 118

Clan(s): social organization, 79-80, 83; as symbol, 92, 94, 131

Climate, 1, 4-6, 14, 71-72, 107

Clothing: as basic need, 10, 12-13, 52; fur and skin use, 75-76; leatherworking, 76, 135; decoration, 134, 144-145; today, 76, 161-162

Cognatic, 79, 82

Colonist. *See* European

Color: in soil, 29; in stone, 40; in corn, 117; body, clothing decoration, 75-76, 135; use as symbol, 90, 94; use in arts, 131, 133-134, 136, 143-144. *See also* Dyes

Concord: Massachusetts, 18, 21, 164; River map, 20

Confederacy, 79, 97, 173

Connecticut, 44, 65, 97, 100, 113, 161; River, 23, 113; River Indians, 95, 105, 107; Native Americans in, 162, 172

Contact: period, 5, 18, 51, 57, 59, 70-71, 118; European, 22, 63-64, 80, 95, 108, 131, 162, 172

Containers, 64, 137-138

Cordage, 41, 52-53, 55, 70, 77, 135, 140

Corn, 5, 14, 25, 52, 98, 136; grinding, 26, 37, 41; cultivation of, 52, 56-59, 83; in cultural life, 52, 63; calendar, 59, 86, 105-106; ceremonies, 59, 63; historic references, 60-61, 117; legends, 62-63, 117; cooking, 65, 68; husk dolls, 149-150; in games, 156

Council, 80, 82, 113, 162, 173

Coyote, 94, 114

Crafts, 90, 94, 131-132, 161, 173

Cranberry, 53, 55, 66, 68, 115; ceremonies, 55; legends, 68, 115

Creator, 45, 87-89, 92, 110, 117, 167-168. *See also* Great Spirit

Cultivate (cultivation), 14, 56-59

Culture, 7, 36, 39, 96, 107, 110; lifeways, 1, 3-6, 16, 22, 39, 63, 108; comparison, 21, 142; conflict, 22-23, 83; values, 33, 39, 108; corn and, 63, 68; heroes, 87, 118, 148; symbols, 90-92; arts and crafts in, 131-132; games in, 148

Dance, 63, 119-122, 126-129, 161; animal, 48, 122, 124-125, 129; social, 126-127

Deer, 4, 10, 16, 26, 47, 53, 60, 78, 86, 98; hunting, 43-45, 48; as symbol, 94; in story, 111, 114, 118; in songs, dance, 120, 122, 124, 129; use for clothing, 76, 135, 144; use in games, 151

Delaware, 111, 115

Densmore, Frances, 123, 133

Dialect, 22, 95, 101

Drill, 34-35, 41, 142, 144

Drum, 92, 94, 119, 121, 129, 167

Dye, 13, 54, 133-134

Eagle, 86; in stories, 46, 108, 111, 114, 118; as symbol, 90, 94; in songs, dance, 120, 125

Effigy (effigies), 91, 94, 131

Elder, 27, 80, 83-84, 111, 131, 148

Eliot, John, 1, 95, 99, 172

Epidemic, 22-23, 162

Ethnic, 1, 157, 161, 164-165, 166, 169, 182

Ethnohistory, 1, 14, 95, 108, 165

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Ethnology, 95, 108, 166

European, 82, 143; colonists, settlers, 1, 16, 18, 21, 23-24, 79, 95, 148, 169; explorers, 14-15, 18, 22, 57, 70, 77, 148; traders, 15, 22, 44, 70, 142, 144; fishermen, 22; contact, 22, 28, 63-64, 80, 95, 108, 118, 131, 162, 172; bias, 79-80, 87, 108

Exogamous, 79-80

Explorer. *See* European

Extinct (extinction), 7, 47, 131, 157, 162

Family, 10, 12, 21, 27, 51, 161, 167; social organization, 22, 79-80, 82, 86; roles, 36-38, 43, 56, 59, 64, 70, 77, 83; plant and animal, 53-54, 86; human, 86; language, 95; lore, 118. *See also* Elders, Kinship

Fire, 15-16, 37, 45, 59, 64, 67, 77, 90, 111

Fish (fishing): basic food, 4, 5, 13, 24-26, 105-107, 162; acquisition, 36, 50-51, 59, 77, 83; fish habitat, 47, 51; preparation, recipes, 60, 64, 66, 69; Algonquian words, 97-98; in story, 111; game, 148, 151; rights claims, 51, 171

Flint, 31-32, 41, 63, 67, 138; corn, 57

Flintknapping, 31, 41

Folklore, 108-109, 113, 118. *See* Legends, Myths

Food: archeological remains, 1, 14; as basic need, 4-6, 10, 12-13, 63; acquisition, 36, 43-45, 48, 50-58, 83, 110, 169; preparation, 37, 41, 60, 64-66, 68-69, 83, 169; in culture, 52, 63, 115, 166, 173. *See also* Hunting, Fishing, Corn

Fur(s), 10, 43; clothing, bedding, 13, 70, 75-76; trade, 14, 22, 23, 25, 142-143; preparing, 37. *See also* Skins

Game: animals, 4-6, 10, 21, 57, 62; hunting animals, 36, 48, 79; drying animals, 69; games to play, 148, 151-156; games of skill: stalking animals, 49; fish net, 51; ring and pin, twis, 151; hoop, 151-152; lacrosse, 152; football, 152; snow snake, 152; archery, darts, 152-153; shinny, double ball, 153; games of chance: shelter, 71-74; moccasin, 153; dice, hubbub, 154-155; puim, 155, wapetaitehgut, 156

Gathering, 52, 55, 69, 79, 83; as basic need, 4, 10, 26, 52, 162; plant acquisition, 36, 38-39, 64; seasonal, 55; tribal, 94, 173

Gay Head, 65, 139, 171

Geography, 18, 21, 71, 78, 166

Glacier. *See* Ice Age

Glooskap (Gluskap), 87, 91, 111-112, 114-115, 118

Gookin, Daniel, 1, 60, 80, 148

Graphite, 133-134

Grave, 62, 87. *See also* Burial

Great Spirit, 10, 46, 62, 91, 110-113

Gyles, John, 60

Habitat(s), 47-48, 51, 55, 70, 94

Hafting, 41, 141

Hammerstone, 31, 34-35, 41

Harriot, Thomas, 13

Harvest (harvesting), 24, 59, 61, 63, 68, 83, 90, 94, 167, 169

Hematite, 76, 133-134

Hobbamock, 87, 113

Hudson River, 22

Hunt (hunting), 43-44, 49; food acquisition, 4, 7, 13-14, 22, 26-27, 48, 64; tools for, 36, 43, 48; in culture, 45, 52, 76-77; legend, 46; hunter, 44-47, 48, 62

Ice Age, 4, 7, 9, 14

Indigenous, 14, 162

Iroquois, 70, 79, 91, 94-95, 101, 114, 136, 142, 173

Jesuit, 1, 23, 95

Josselyn, John, 14, 143

Kehtean, 87, 111. *See also* Great Spirit

Kin (kinship), 22, 25, 79, 83

Knife, 14, 26, 34-35, 37, 39, 41, 76

Lacrosse, 148, 152-153

Lafiteau, Joseph, 61

Landscape, 5, 7, 12, 14, 16, 18, 21, 78, 108; Algonquian words, 95, 97-98

Land use, 16, 18, 21-22, 28-29

Language, 1, 22, 33, 131, 157, 160; Algonquian, 79, 82, 95, 97-100, 105-107, 142-143; sign, 86, 101-103. *See also* Linguistics

Leather, 46, 83; preparation, 13, 37, 135; uses, 60, 75-76, 135, 140, 151; decoration, 135, 143-144

Lechford, Thomas, 143

Legal, 83, 170-174

Legend(s), 1, 7, 48, 55, 68, 87, 91, 108-109, 118, 131, 141, 150, 182; hunter of eagles, 46, salmon, 51; corn, 56, 62-63; Hobbamock, 113, animals, 113-115, plants, 116-117

Le Moyne, Jacques, 13

Lifeways. *See* Culture

Linguistic(s), 79, 95-96, 108-109, 131

Lithic, 30

Loon, 114-115

Lore, 1, 118; animal, 48; plant, 52, 55

Maine, 1, 14, 22, 41, 57, 77, 110, 112, 115, 171; Algonquian language, 95, 97

Maliseet, 79-81, 95, 97, 159, 171

Manitoo (Manitou), 87, 92

Maple tree, 54, 116, 118, 141; syrup, 54-55, 66, 116-118

Mashpee (Wampanoag), 66, 88, 97, 171-172

Mask(s), 56, 91, 94, 109, 131, 139

Massachusetts, 1, 14, 16, 23, 36, 57, 62, 66, 77, 84, 95, 100, 162, 171; tribe, 22, 80, 95; Algonquian words, 97

Mastodon, 7, 9, 115

Matrilineal, 79-80, 82

Maushop, Moshop, 87, 111, 118

Mayhew: Experience, 95; Matthew, 80

Medicine, 36, 52-55, 63, 91, 98, 173; medicine man, 80, 87-88, 94, 99; wheel, 90

Merrimack River, 18

Miantonomo, 16, 21

Micmac, 87, 95, 97, 104, 107, 117, 159, 171

Mineral, 72, 133-134, 176

Missionary(ies), 25, 87, 95, 108, 148

Moccasin(s), 75-76, 98, 135, 144; games, 153-154

Mohegan, 45, 95, 97, 162

Morton, Thomas, 15-16

Multi-cultural, 157, 164-166

Museum, 39, 66, 72, 78, 86, 92, 131, 135-137, 139, 145, 151, 157, 164, 174-175

Musketaquid, 10, 12, 21-22, 24, 51, 164

Muskrat, 43, 47, 98, 111, 113

Myth(s), 108-109, 131; creation, 110-112, 118

Nannabush, 87, 118

Nantucket, 97, 100, 111

Narragansett(s), 14, 16, 25, 62-63, 87, 95-97, 99, 142, 151, 171

Nation, 23, 80, 89, 92-93, 94-95, 143, 161-163, 171

New Hampshire, 23, 98, 115

Niantic, 97, 162

Nipmuck, 63, 84-86, 95, 97; Chaubunnagungamog (Dudley) Band, 62, 84, 113, 117, 139, 171; Hassanamisco Band, 97, 171

Nokehick, 60, 65, 98

Odzihozo (Orizabo), 87, 109, 111-112

Ojibway (Chippewa), 93-95, 111, 124, 153

Oral, 1, 52, 63, 84, 87, 95-96, 108-109, 173. *See also* Folklore

Passamaquoddy, 79-80, 96-97, 127-128, 149, 159, 171

Patrilineal, 79-80, 82

Pawtucket, 23, 80, 95, 97

Pennacook, 95, 97

Penobscot, 14, 60, 80, 87-88, 95-97, 112, 159, 171

Pequot, 95, 97, 162, 171; War, 23, 145, 162

Percussion, 31, 34-35, 41

Pestle, 35, 37, 59, 83

Pioneer, 6, 8

Pipe(s), 13, 41; sacred, 90-91, 94, 108, 131; in legend, 116

Plummet, 35-36, 50-51

Plymouth, 14, 22-23, 57, 68, 112, 167

Pottery, 83, 131, 139; ceramic, 64, 139; shards, 131

Powwow, 88, 94, 99, 108, 173. *See also* Medicine man

Prehistory (prehistoric), 1-2, 14, 29-30, 34, 39, 57, 79, 108, 139, 142, 165

Pring, Martin, 77

Projectile point, 2, 35-36

Quahog, 66, 98, 142-144

Quill, 118, 133, 135, 145

Radio-carbon, 2, 36

Recipe(s), 52, 63, 66-69

Remains, 1, 14, 29-30, 36, 39, 58; burial, 174

Reservation, 96, 159, 161, 167, 172

Reynard, Elizabeth, 111

Rhode Island, 41, 57, 98

River(s), 1, 10, 24-25, 111, 139; settlement, farming sites, 12-13, 21-22, 59; transportation use, 12, 51, 77-78; territorial unit, 14, 18, 79; river basin maps, 19, 20; Algonquian words, 97-98. *See also* Concord, Hudson, Merrimack

Rock: use, 13, 27, 76, 133-134; type, 14, 32, 41-42, 91; location, 18, 98; carvings, 96, 131

Sachem, 16, 22, 24, 26, 27, 51, 79-80, 99, 162

Sagamore, 79, 99

Schaghticoke, 97, 171

Schoolcraft, Henry R., 108, 123

Scraper, 35, 37, 41, 75

Seasonal, 70, 136; rounds, 4-5, 10, 16, 18, 22, 52, 55, 83; calendar, 59, 63, 107; ceremonies, 90, 94, 173

Segmentary, 79-80

Seneca, 116-117, 119, 122, 129

Shaman, 108, 113

Shell, 10, 12-13, 16, 34, 36, 41, 142-144. *See also* Wampum

Shellfish, 10, 22, 47, 50, 66. *See also* Quahog

Shelter, 10, 12-13, 52, 62, 70; game, 71-74

Shield, 41, 92, 94

Sign, 86, 96; language, 101-103

Skin(s), 4, 5, 9, 14, 22, 30-32, 67, 71-72, 116-117, 133, 135, 143, 151, 154, 159, 169

Skinworking, 5, 31, 32

Smith, John, 14, 17-18, 57

Snowshoes, 77-78, 141

Song(s), 63, 93, 119-120, 124-125, 127

Spear, 2-5, 36, 43

Spirit (spiritual): of animal, 45-46, 62, 113, 131; spiritual leader, 80, 87, 108, 113; life, 87-89, 167; symbols, 90-94, 108, 131, 148; protective, 110. *See also* Great Spirit

Stone(s), 98, 133; tools, 1, 5, 14, 29-30, 34, 39-40, 57, 92, 142; use, 10, 12-13, 26, 36-38, 41, 50-51, 64, 68, 75, 131, 154; types of, 42; technology, 31-32, 38-41, 65, 166

Storage (food), 57, 64, 69

Stories. *See* Folklore, Legends, Myths

Storyteller, 46, 108-109, 118

Strawberry, 54-55, 109, 117

Tanning, 32, 135, 140

Tabaldak, 87, 111-112

Technology. *See* Stone

Tenesles, Nicholas, 60

Territory, 1, 21-22, 26, 83, 86, 170

Time line, 2-6, 39

Thanksgiving, 68, 167-169

Tobacco, 45, 52, 54, 55, 57; sacred plant, 83, 91, 94, 108; legend, 118

Tool(s): for basic needs, 10, 12-13; toolmaking, 31-32, 34-35, 39, 41, 83, 167; use, 34-35, 36-39, 43, 45, 48, 50-51, 57-59, 63, 70, 75, 131, 135, 139; materials, 41-42

Topography (topographical), 18, 100

Totem, 46, 92, 94, 167

Trade (trading), 76, 80, 95, 118; fur trade, 22-23, 25, 27, 44, 142-143, 145; trading post, 15, 22, 162; European, 15-16, 45, 64; inter-tribal, 83, 142. *See also* European

Transportation, 12, 14, 70, 77-78

Trap (trapping), 22, 25, 27, 43-44, 48, 50-51, 76, 98

Treaty (treaties), 26, 57, 80, 142, 160, 170, 172

Tribe(s), 27, 131-132; organization, 22, 79-80; territories (map), 81; Algonquian languages, 95-97; origin of stories, 110-117, today, 159, 173-174; legal rights, 170-172. *See also individual tribes*

Trickster, 108, 114, 118

Trumbull, James, 95, 100

233

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Turkey, 4, 16, 44, 111, 167

Turtle, 47, 82, 88, 92, 110-111, 113

Twine, 76, 140, 144. *See also* Cordage

Utensils, 13, 30, 59, 64, 68-69, 141

Vegetation, 4-6, 14, 29

Vermont, 3, 6, 33, 98, 109

Village, 14, 24-25, 77, 79-80, 115

Wabanaki, 87, 92, 97. *See also* Abenaki

Wampanoag, 57, 62-63, 65, 67, 81, 92, 95, 99, 106, 107, 111-113, 159, 162, 164, 171-172. *See also* Gay Head, Mashpee

Wappinger, 81, 95

War(s), 83, 91, 95, 111, 115, 157; King Philip's, 1; Pequot, 2, 3, 141, 145; intertribal, 22, 77, 80, 148; French and Indian, 172

Weymouth, George, 77

Wetucks, 87

White, John, 14, 15, 50, 60, 77, 120

Wigwam: construction, 13, 70, 131, 141; as shelter, 27, 62, 73; interior, 64, 70; as female possession, 83; Algonquian word, 99

Wildlife, 44, 47, 51

Williams, Roger, 1, 60-62, 77, 100, 143, 172

Wolf, 94, 97, 113-114

Wood: tools for basic needs, 1, 10, 12-13, 36, 38, 57, 59, 61; woodworking, 4, 5, 138, 141; toolmaking, 31, 36; firewood, 16, 56, 67; hafting, 41, 141

Woodland: habitat, 47, 55; time period, 5, 6, 14, 37, 58-59, 63-64, 139; Indians, 45, 46, 136, 144-145, 147

Wood, William, 16-18, 60, 95, 99, 152, 155-156

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